CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

FALL BOOK ISSUE

Can We Recover the Devotional Life?
JOHN W. MONTGOMERY

Shakespeare and Christianity
STEVE VAN DER WEELE

Relevancy in Religious Journalism
DAVID E. KUCHARSKY

Fall and Winter Forecast
FRANK FARRELL

THE RED TERROR:
Plight of the Korean Christians
A SAGA OF SUFFERING

25c

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★ With this issue CHRISTIANITY TODAY completes five years of publication. A complete index to Volume V begins on page 58. Bound volumes will be available soon. Watch for the announcement.

★ Beginning with the next issue, our fifth anniversary number, CHRISTIANITY TODAY subscribers in North America and Great Britain will enjoy more timely delivery. Hereafter the magazine will be dated on Friday rather than on Monday, and in most localities it will be in readers' hands several days prior to publication date. Thus, Volume VI, Number 1, will be dated October 13, 1961.

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CAN WE RECOVER *the Christian Devotional Life?*

JOHN W. MONTGOMERY

In Christ's parable of Dives and Lazarus, we are told that between paradise and hell "there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." An analogous gulf seems to separate Christians of our day from the great saints and devotional writers in the Church's past. Approaches to life such as those advocated or described in the following quotations could hardly be more foreign to the actual life pattern of the average American Christian—be he layman or pastor:

> Flee the company of worldly-living people as much as thou mayest: for the treating of worldly matters abateth greatly the fervour of spirit: though it be done with a good intent, we be anon deceived with vanity of the world, and in manner are made as thrall unto it, if we take not good heed. . . . Therefore it is necessary that we watch and pray, that the time pass not away from us in idleness. If it be lawful and expedient to speak, speak then of God and of such things as are to the edifying of thy soul or of thy neighbour's (Thomas à Kempis, *The Imitation of Christ,* trans., Richard Whitford, p. 17).

> I looked then, and saw a man named Evangelist coming to him, who asked, "Wherefore dost thou cry?"
>
> He answered, "Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second."
>
> Then said Evangelist, "Why not willing to die, since this life is attended with so many evils?" The man answered, "Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet. And, sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution; and the thoughts of these things make me cry."
>
> Then said Evangelist, "If this be thy condition, why standest thou still?"
>
> . . . . . .
>
> He answered, "Because I know not whither to go." Then he gave him a parchment roll, and there was written within, "Flee from the wrath to come."
>
> The man, therefore, read it, and looking upon Evangelist very carefully, said, "Whither must I fly?" Then said Evangelist (pointing with his finger over a very wide field), "Do you see yonder wicket gate?" The man said, "No." Then said the other, "Do you see yonder shining light?" He said, "I think I do." Then said Evangelist, "Keep that light in your eye, and go up directly thereto: so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do." So I saw in my dream that the man began to run. Now, he had not run far from his own door, when his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on, crying, "Life! life! eternal life!" So he looked not behind him, but fled toward the middle of the plain (John Bunyan, *The Pilgrim's Progress,* pp. 8-10).

> I found in myself a spirit of love, and warmth, and power, to address the poor Indians. God helped me to plead with them to "turn from all the vanities of the heathen to the living God." I am persuaded the Lord touched their consciences for I never saw such attention raised in them before. And when I came away from them, I spent the whole time, while I was riding to my lodgings three miles distant, in prayer and praise to God.
>
> After I rode more than two miles, it came into my mind to dedicate myself to God again; which I did with great solemnity and unspeakable satisfaction. Especially gave up myself to Him renewedly in the work of the ministry. And this I did by divine grace, I hope, without any exception or reserve; not in the least shrinking back from any difficulties that might attend this great and blessed work. I seemed to be most free, cheerful and full in this dedication of myself. My whole soul cried: "Lord, to Thee I dedicate myself! Oh, accept of me and let me be Thine forever. Lord, I desire nothing else; I desire nothing more. Oh, come, come, Lord, accept a poor worm. 'Whom have I in heaven but Thee? and there is none upon earth, that I desire besides Thee' " (Jonathan Edwards, ed., *The Life and Diary of David Brainerd,* 1744; newly ed. by Philip E. Howard, Jr., Moody Press' Wycliffe Series of Christian Classics, 1949, p. 169).

> The reading of the Word and meditation on the promises have been increasingly precious to me of late. At first I allowed my desire to acquire the language (Chinese) speedily to have undue prominence and a deadening effect on my soul. But now, in the grace that passes all understanding, the Lord has again caused His face to shine upon me. . . .

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I have been puzzling my brains again about a house, etc., but to no effect. So I have made it a matter of prayer, and have given it entirely into the Lord's hands, and now I feel quite at peace about it. He will provide and be my guide in this and every other perplexing step (Dr. and Mrs. Howard Taylor, *Hudson Taylor's Spiritual Secret,* pp. 38-39).

THE WINDS OF MODERNITY

It is natural to ask why such passages as these breathe an atmosphere almost totally different from that in church life today. Several contributing factors can be cited, all of which must be taken into account for a full explanation. First of all, one must note what Andrew Dickson White termed "the warfare of science with theology" which, since the middle of the nineteenth century, has resulted in the growth of a mechanistic, reductionist attitude on the part of both scientist and nonscientist. Scientific method presupposes a closed universe governed by invariable law; in such a universe, religious devotion and prayer for specifics seem archaic and meaningless. "Among the professional and scientific classes it has been the inability of traditional religion to justify itself in the light of modern science . . . that has led to the rapid growth of a tolerant indifference, a skeptical agnosticism, or a dogmatic atheism" (John Herman Randall, Jr., *The Making of the Modern Mind,* p. 535). Secondly, and more important, we have the secular "success philosophy" which has turned generations of Americans (church members included) from seeking God to seeking personal achievement and recognition by society. "The major influence affecting religious beliefs and attitudes has been the growth of our manifold secular faiths and interests. . . . Though men repeat the old phrases their real concern has turned elsewhere" (*Ibid.,* p. 538). In the secularistic activism of modern life, few find time or motivation for devotional exercises. Thirdly, observation of the churches themselves reveals that organized religion has shifted its goals to accord more fully with the modern temper. "The main stress of religious energy [has been turned] away from the supernatural to the social, from transcending the human to the serving of human needs. . . . It is not that the churches practice a conscious hypocrisy about Christian teachings but rather that religious doctrines have been turned into counters in a game men play to bring their consciences to terms with their universe. It is less a question of what the pastors say than the fact that they are no longer listened to. Having lost the capacity for belief, they have lost also the power to instill belief." (Max Lerner, *America As a Civilization,* pp. 708, 711. The Rev. Mackerel is a fictional example of the suburban modernist clergyman; he receives a salary raise when he makes the stirring sermonic point that "It is the final proof of God's omnipotence that he need not exist in order to save us"). But this is not the only way that the church has widened the gap between the ideal and the real in Christian devotional life.

In their writings, not a few twentieth-century theologians have (in many cases unwittingly) encouraged the trend away from Christian devotional exercises. I refer not merely to publications by religious liberals who would justify an anthropocentric religion (e.g., Curtis W. Reese, *The Meaning of Humanism*) nor solely to works by those who would interpret prayer largely in terms of introspection or meditation (e.g., William Adams Brown, *The Life of Prayer in a World of Science,* especially pp. 13-15) influential as such writings have been. What concerns me more is the doctrinal emphasis characteristic of some of the foremost theologians within the Reformation framework of belief.

MODERN THEOLOGY WIDENS THE GULF

For several decades, Karl Barth and the so-called "neo-orthodox" school of Christian thought have excessively stressed the sovereignty and transcendence of God. The work of Rudolph Otto (cf. Walter Leibrecht, ed., *Religion and Culture; Essays in Honor of Paul Tillich,* pp. 6, 10; also Barth's recent work, *The Humanity of God;* and note especially Otto's *Idea of the Holy*), and the Kierkegaard revival (cf. Jaroslav Pelikan, *Fools for Christ,* 1955, pp. 1-27), have likewise moved the gravitational center of theology. Nygren's *Agape and Eros* (Anders Nygren, *Agape and Eros,* trans. by Philip S. Watson, see especially part I) has sharply distinguished God's unmotivated, selfless, unconditioned love from all varieties of human desire. Now obviously no Christian who subjects his theology to the testimony of Revelation would deny the great contribution which this transcendence movement has made. In an era of watered-down, man-centered, social-gospel liberalism, Barth's *Commentary on Romans* came as a clarion-call to a Reformation re-emphasis on justification by grace alone. However, the neo-orthodox and Lundensian movements do not seem productive of a positive attitude in the devotional realm. In his *Basic Christian Ethics* Ramsey writes:

One has to go in heavily for analogy, or even commute back and forth from one meaning to another, ever to suppose that "love," *or any other single term,* can adequately convey the meaning of a Christian's response to God and also his love for neighbor. The words "faith," "obedience," "humility," and—to indicate greater intimacy and warmth—the words "gratitude" and "thankfulness," and—to keep the distance between God and man—the expression "to glorify" are preferable, singly or as a cluster, for describing how Christians think of themselves standing in relation to God. . . . Strictly speaking, the Christian church is not a community of prayer, but a community of memory. . . . Strictly speaking, Christians are not lovers of God; they are *theodidacti,* "taught of God" (Paul Ramsey, *Basic Christian Ethics,* pp. 129, 132; cf. Nygren, *op cit.,* pp. 212-14, 219).

When such radical stress is placed upon the "otherness of God," and when one observes the frightening extent to which Christian devotional writers have sometimes slipped into eros-synergism (examples of synergistic error in Christian devotional classics may be found in such works as Francis de Sales' *Introduction to a Devout Life,* ed. by Thomas S. Kepler, and John Wesley's *Christian Perfection,* ed. by Thomas S. Kepler. A precedent for all such *eros*-related devotional literature was Augustine's *De quantitate animae,* where Augustine "distinguishes seven aspects of the Soul, or rather seven steps, *gradus,* by which it climbs to its perfection" (Edward Kennard Rand, *Founders of the Middle Ages,* p. 260), and thus downgraded if not degraded the ideal of the saint's true devotion, it does not seem strange that the present-day Christian pastor finds it easy, amid his hectic and activistic responsibilities, to rationalize a very loose attitude toward the "quest for holiness." And the clergyman's personal reticence in this regard has as a logical consequent a *laissez-faire* approach to the devotional lives of his parishioners—out of whose homes come a good number of the church members of the next generation. If one assumes that this situation is not the ideal one, can a Revelation-based theology present a more balanced approach?

THE BIBLE AND THE LIFE OF FAITH

Not all great exhibitions of Christian devotion are to be found in the distant past. The following is a 1951 diary entry by James Elliot who, in January, 1956, was killed while attempting to bring the Christian message to the Auca Indians in Ecuador.

> I walked out to the hill just now. It is exalting, delicious. To stand embraced by the shadows of a friendly tree with the wind tugging at your coat tail and the heavens hailing your heart—to gaze and glory and give oneself again to God, what more could a man ask? Oh the fullness, pleasure, sheer excitement of knowing God on earth. I care not if I never raise my voice again for Him, if only I may love Him, please Him. Perhaps in mercy He shall give me a host of children that I may lead them through the vast star fields to explore His delicacies whose finger ends set them to burning. But if not, if only I may see Him, smell His garments and smile into my Lover's eyes—ah then, not stars nor children shall matter, only Himself ("Excerpts from Jim Elliot's Diary," *His* Magazine, Apr., 1956, p. 9).

How have such modern saints of God reconciled a life of personal devotion with the Reformation principle of *sola gratia*? The basic answer is, I believe, that they have given proper weight to the two other cardinal watchwords of Protestant theology: *sola scriptura* and *sola fide*.

One of the most remarkable—and to many in our day, most irritating—characteristic of the great Protestant Reformers was their insistence that the Bible be allowed to speak for itself, that its message be not limited either by existing cultural conditions or by predetermined religio-philosophical conceptions. To Calvin, for example, it would have been inconceivable to allow the low spiritual state of the city of Geneva to influence biblical teaching as to how people *ought* to live. Calvin's problem, as he saw it, was not to fit the biblical message to the time but to discover precisely what the Bible teaches, and then to conform the culture to that divine message. Luther, in dealing with the scholastics, was not impressed by the flawless logic of the medieval synthesis, for he saw it as a substitution of human categories for the revelational basis of Christian theology. If the Bible, taken on its own ground, opposed the whole idea of human merit by which the medieval church justified its practice, then the problem was not to engage in finer casuistry in biblical interpretation but unequivocally to conform church life and theology to God's Word.

The Reformation doctrine of *sola scriptura* which grew out of the precise position just described asserts that "the prophetic and apostolic writing of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged." (*Formula of Concord,* epitome, part 1; cf. *Westminster Confession of Faith,* chap. 1, part 10: "The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture)." The question with regard to the devotional life, viewed from this perspective, is simply this: What does the Bible say on the matter? And the answer is no less clean-cut. The New Testament contains literally thousands of explicit commands with regard to growth in Christian life. Moreover, it has been frequently noted that the Pauline writings, which comprise such a large portion of the New Testament, typically employ an outline consisting of "doctrine," then "response" (e.g., Romans, where the *ouv* of 12:1 divides the book into two such sections. Sanday and Headlam comment on this verse: "We now reach the concluding portion of the Epistle, that devoted to the practical application of the previous discussion. An equally marked division between the theoretical and the practical portion is found in the Epistle to the Ephesians (chap. 4); and one similar, although not so strongly marked, in Galatians (v. 1 or 2); Colossians (3:1); I Thessalonians (4:1); II Thessalonians (3:6). A comparison with the Epistles of St. Peter and St. John will show how special a characteristic of St. Paul is this method of construction" (*A Critical and Exegetical Commentary on the*

Epistle to the Romans, 5th ed., p. 351). And over against the Lundensian suspicion of *agape*-love directed toward God, we have Jesus' crucial summation of the Decalogue in the words "Thou shalt love [agapāseis] the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30; cf. Matt. 22:37, Luke 10:27).

THE LIFE OF FAITH AND JUSTIFICATION

But biblical teaching in this matter goes beyond the sphere of command. It relates the devotional life directly to the central truth of justification. Man is not commanded to love God because his salvation is unsure—in order to obtain merit in God's eyes. To the contrary, the command comes because the Christian has already been saved, and a life in communion with God is the only consistent possibility in light of so great salvation. "We love him," John says, "because he first loved us" (I John 4:19). "Every good tree bringeth forth good fruit," was one of our Lord's frequent emphases. The central theme of James' often-misunderstood epistle is that "faith without works is dead." Adolf Köberle has made this point with telling effect:

> The justification of prayerlessness has never been derived from the article of justification. It was the age of the Illumination that first brought about that weakening of fervor and of discipline in prayer which our race has not yet succeeded in overcoming. . . . Properly understood the use of such discipline can never endanger the nature of the Gospel but, on the contrary, will only demonstrate and strengthen it. . . . That the suppression of our self-love requires unrelenting self-discipline certainly deprives us of every basis for self-satisfaction, every idea of meritorious action, and sternly directs the one who is fasting to seek the forgiveness of sins. . . . The admonition of Scripture to the disciples and the congregations to crucify the flesh with the affections and lusts thereof, to mortify our members, to strive to enter in through the strait gate, to fight a good fight, to strive to attain the goal—all these admonitions after all only testify how easily the believer may still be lost and what full measure of grace is needed if any one is to be saved (Adolf Köberle, *The Quest for Holiness,* trans. from the 3d German edition by John C. Mattes, Augsburg, 1938, pp. 174, 184-85).

Thus the very nature of God's free, unmerited grace, as revealed in the Bible and expressed on the Cross, necessitates a devotional response of the whole man to God. Only if this is understood does the Reformation concept of *sola fide*—with *fides* seen both as faith and as faithfulness—carry its proper theological weight. The Word of our God is unique in that it alone "stands forever" (Isa. 40:8), and that its first and great commandment is still to "love the Lord thy God." If the testimony of Holy Writ is rendered ineffective through attempts to make God's revelation fit predetermined categories, the result will always be heresy and weakness. God grant then, where the devotional life is concerned, that we (clergyman and layman alike) may pray not only "God be merciful to me a sinner" but also "Lord, increase our faith." END

100 SELECT DEVOTIONAL BOOKS

The following list provides pastor and layman with a bibliography of the best available books additional to the Bible for deepening the spiritual life. Not all these works are in the strict genre of devotional literature, and some were certainly not written with a devotional intent. But it is safe to say that all are capable of performing radical spiritual surgery on sensitive Christian hearts.

Several criteria have been employed in the selection of titles:

1. Excluded on principle are works of general religiosity (for example, books by K. Gibran), works of general mysticism (Jakob Boehme, Madame Guyon), works doctrinally objectionable (Fulton Sheen's *Life of Christ*), works of a social-gospel cast (Sheldon's *In His Steps*), works reflecting simply the peace-of-mind or positive-thinking mood (Peale, Blanton), and works of sweetness-and-light (Grace Livingston Hill).

2. Only in-print titles are included. Thus the reader should not expect such classics as Adolph Saphir's *The Lord's Prayer,* David McIntyre's *Prayer Life of Our Lord,* or Isaac Watts' *The World to Come;* it is hoped that publishing houses engaged in reprinting services will bring back these and other great devotional writings of the past.

3. Only works written in English or available in English translation are included. Many writings of Continental divines of the late sixteenth to early eighteenth century are therefore outside the scope of this list (English translations are badly needed of such works as Johann Gerhard's *Homiliae XXXVI seu meditationes breves diebus dominicis atque festis accomodatae*).

4. No more than one entry is given for a single author. The list could have been extended almost indefinitely under such names as Oswald Chambers; it is assumed that readers will make such extensions for themselves.

5. The least expensive worthwhile editions have been chosen when multiple editions are in print, and paperbound editions are cited if available and textually reliable. American prices have been given in most instances; the shrewd book buyer may well be successful in paring down some prices even further by ordering directly from England. It should be of interest that the total cost of the one hundred titles is only $260—roughly the purchase price of an inexpensive television set. In view of the low cost, individual pastors and local churches might well consider seriously the merits of buying the entire collection—which can serve as a proper basis for a lifetime of solid devotional reading. Surely $260 is little enough to implement Dwight Moody's axiom, "No one has ever led a person closer to Christ than he is himself."

My thanks to the Knox College Library, Toronto (Dr. Neil Smith, librarian); to the Moody Bible Institute Library, Chicago (Dr. Elgin S. Moyer, librarian) for access to a vast number of devotional writings from which this list has been

in part prepared; also to the editorial staff of CHRISTIANITY TODAY and to Dr. William H. Wrighton, formerly professor of literature at the University of Georgia, for several helpful suggestions.—JOHN WARWICK MONTGOMERY, compiler.

ALLEINE, JOSEPH. *An Alarm to Unconverted Sinners*. Sovereign Grace Publishers, $2.

ALLEN, CHARLES L. *All Things Are Possible through Prayer*. Revell, $2.

ANDREWES, LANCELOT. *Private Devotions*. World, $1.75.

ARNDT, JOHANN. *Devotions and Prayers* (Selected and translated by John Joseph Stoudt). Baker, $1.50.

ARTHUR, WILLIAM. *Tongue of Fire*. Light and Life, $1.50.

ATHANASIUS. *The Incarnation of the Word of God*. Macmillan, $2.50.

AUDEN, W. H. *Collected Poetry*. Random House, $4.75. [Note especially "The Age of Anxiety"].

BAXTER, J. SIDLOW. *Going Deeper*. Zondervan, $2.95.

BAXTER, RICHARD. *The Saint's Everlasting Rest*. Sovereign Grace Publishers, $2.

BONAR, HORATIUS. *God's Way of Holiness*. Moody Press, $0.39.

BONHOEFFER, DIETRICH. *Life Together*. Harper, $2.

BOSTON, THOMAS. *Human Nature in Its Fourfold State*. Sovereign Grace Publishers, $4.95.

BOUNDS, E. M. *Preacher and Prayer*. Zondervan, $0.75.

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Shakespeare and Christianity

STEVE J. VAN DER WEELE

It is always tantalizing for a Christian interested in literature to speculate about the question of whether Shakespeare was a Christian. The materials for such speculation are, obviously, *1.* what little we know about his life (and among that, several incidents—perhaps apocryphal — which give little evidence of piety), and 2. the corpus of his writings. Even though it is commonly assumed that he was at least a nominal member of the Church of England, an adherent of the *Via Media* of the Elizabethan Settlement, neither of the above sources answers the question with any finality. As for the first, it needs only to be pointed out that there was no Boswell for Shakespeare, and that the gall required for interviewing and the patience to pursue the minutiae of people's lives are of fairly recent origin. And as for attempting to deduce Shakespeare's personal response towards the Christian faith from his writings, we are confronted with an almost impossible task. It is commonly observed that Shakespeare is no systematic philosopher or theologian, that his plays are woven from many strands—the Christian among them—and that it is dangerous at any point to equate the speech of this or that character with Shakespeare's own position. Thus, Hiram Haydn, in his book titled *The Counter-Renaissance,* after examining thoroughly the various winds of docrine which constituted Shakespeare's intellectual climate, concludes:

> Finally, then, I am admitting the traditional defeat. I can establish Shakespeare's awareness of the intellectual conflicts of his time, his use of Counter-Renaissance ideas and themes. And I can indicate the consistent elements in his point of view as he expressed it in the major tragedies. Yet, when that is done, it is little enough. The man escapes me, as he escapes every one else. There are all the other plays to contradict me; other scholars' material findings to suggest other influences than those I have cited, and other directions. Most of all, there is the man's insistent interest in life as spectacle, rather than argument, and the incredible range of his creative sympathies (Scribner's, 1950, p. 667).

. . . . . .

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I should like to discuss one of Shakespeare's sonnets against the background of the above preface outlining the difficulty of any attempt to ascertain Shakespeare's religion. This sonnet, number 129, seems to me to reflect in a rather pointed way Shakespeare's acquaintance with the Christian tradition of life and thought.

REFLECTIONS ON SONNET 129

First, let me give a few introductory comments about the sonnet sequence in which this sonnet appears. Shakespeare wrote 154 sonnets in all. Of these, 152 are usually regarded as a sequential unit; the other two fall outside the sequence. The group of 152 sonnets tells of Shakespeare's relations with especially two persons: a male friend, whose excellence and virtue he never tires of recounting, and Shakespeare's mistress, a married woman, "the Dark Lady," who alternately attracts and repels the poet. Sonnet 129 falls within the group which deals with Shakespeare's illicit liaison, and indicates the tension he experiences when confronted with the moral law on the one hand, and the beauty, grace, and charm of the woman on the other. In the well-known 129 he comments on the nausea, the bitter delusion which inevitably sets in upon moral dereliction. It will be helpful to have the sonnet before us:

> The expense of spirit in a waste of shame
> Is lust in action; and till action, lust
> Is perjur'd, murd'rous, bloody, full of blame,
> Savage, extreme, rude, cruel, not to trust:
> Enjoy'd no sooner but despised straight,
> Past reason hunted, and no sooner had,
> Past reason hated, as a swallowed bait
> On purpose laid to make the taker mad;
> Mad in pursuit and in possession so;
> Had, having, and in quest to have, extreme;
> A bliss in proof, and prov'd, a very woe;
> Before, a joy propos'd; behind a dream.
> All this the world well knows; yet none knows well
> To shun the heaven that leads men to this hell.

I should like to comment first of all on the interesting use of the words *heaven* and *hell* in the last line of the sonnet. Shakespeare has obviously derived these words from historic, medieval Christianity. Nevertheless, he has poured a new meaning into

them, and has thus participated in a practice common to Renaissance writers, namely, the secularization of Christian terms. When he uses the word *heaven* he means, clearly, the anticipated realization of one's sinful desires; by the word *hell* he means the remorse he subsequently suffers. Similarly, he employs in other sonnets such words as *eternity, love, transgression, angel, bliss, damnation, judgment, hope, faith, grace, penance* and *hymn* in ways foreign to their origin. He even adapts a line from the Lord's prayer and applies it to his friend: "Even as when first I hallowed thy fair name . . ." (Sonnet 108). Thus, Shakespeare has contributed to that history of word changes which enables us now to speak blithely about angel food cake, devil's food squares, and divinity strips.

But despite Shakespeare's practice of transvaluating terms, the sonnet is permeated with a Christian sensibility. Let us examine it closer, and although we may not solve the problem with which this essay began, we can at least note an important tenet of Christian morality which Shakespeare exhibits for us.

In the first 12 lines Shakespeare makes three assertions about a sinful act—primarily adultery, we must suppose, although other sins are not precluded: *1.* The act is essentially one, although it exists in three stages in time: anticipation, realization, and retrospect; 2. Each stage is characterized by irrationality, madness, perversity; 3. Sin is shameful, enervating, and deceptive. Then comes the couplet: "All this the world well knows; yet none knows well / To shun the heaven that leads men to this hell."

SPIRIT OF WESTERN HUMANISM

My contention is that Shakespeare, in the words "All this the world well knows," is refuting a major premise of humanism—the principle that the good man will not knowingly do wrong, that enlightenment and understanding are so powerful that they must perforce flow into virtuous action, that right conduct and knowledge are two sides of the same coin. This premise was advanced first by Socrates, and continues to the very present. It is an intuition, which, despite numerous qualifications and occasional denials from past and present sources, has persisted as an article of faith with which man seemingly cannot do without, whatever be the metaphysics adduced in its support. One may at least say that no generation has been without those who could subscribe to Pope's couplet:

> Vice is a monster of so frightful mien,
> As to be hated needs but to be seen. . . .

This equation of the identity of knowledge and virtue represents a resilient and, in many ways, noble tradition. Its advocates include the intellectual giants of the West. To be sure, not all thought about ethics has adhered to Plato's insistence that virtue stems from a knowledge of an ideal world which exerts a divine attraction upon the good man, nor have all idealistic philosophers put matters in the same way that Plato did. Nevertheless, the spirit of this premise has been woven into the very fabric of Western humanism. It underlies the traditional importance placed on education in Western thought (cf. the designation *reform school*). It was reflected by former Vice-President Nixon in the question he asked when he was being pelted and insulted during his South American tour: "Don't you people want to hear any facts?" It underlies an observation made by a prisoner in a letter which appeared in a recent issue of the *Atlantic* (Sept., 1960): "Education and crime are incompatible." And this assumption has been a key principle in the democratic venture.

THE CHRISTIAN ALTERNATIVE

Christianity has frequently found the equation of knowledge and virtue attractive, for it has experienced much misery from ignorance and from zeal unballasted by learning. It has been compelled to agree with humanism that neither hedonism nor experience are adequate substitutes for knowledge in the attainment of moral wisdom. However, it has taken issue with humanism on a crucial point, namely that enlightenment and knowledge are sufficient to deter one from evil. For one thing, Christian thought, generically speaking, has said that the inner law, man's conscience, is sufficient to deprive man of the excuse of ignorance. Moreover, Christianity has had to recognize the existence of "presumptuous" sin (Ps. 19:13), sin which is committed in the face of better knowledge. And it has been able to present a staggering amount of evidence from history, past and present, to show that mere knowledge is insufficient to contain the perversity and irrationality of man.

John Calvin's pronouncements on this subject can be regarded as typical of Christian thought. He discusses the matter at some length in his *Institutes*, Book II, ii, *passim*. In these pages he ascribes to man the faculty—imperfect though it is—of discriminating in a general way between good and evil, and he rejects as an extreme position the insistence of those who maintain that all sins arise from *deliberate* perversity and malice. Nevertheless, he takes issue with Plato for "imputing all sins to ignorance," and observes further: ". . . sometimes the turpitude of the crime so oppresses the conscience of the sinner, that, no longer imposing on himself under the false image of virtue, he rushes into evil with the knowledge of his mind and the consent of his will."

How much of the Christian idea is Shakespeare expressing in his merely negative "none knows well?" It is hard to say. He does not go as far as Roger

Ascham, an early contemporary, who in his *The Scholemaster* first juxtaposes and interrelates the classical and the Christian views on this subject, but then concludes: "Let God's grace be the bit . . . Let God's grace be the bridle. . . ." But if Shakespeare is less than explicitly Christian, he is at least taking issue with the ethical tenet just discussed, namely, that virtue, though it requires moral heroism and strenuous effort, can be realized through one's own resources. Shakespeare seems to anticipate Cardinal Newman who points out the limitations of knowledge and even of a liberal education in these words:

> Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man (Discourse V, "Knowledge Its Own End," from *The Idea of a University*, 1852).

Was Shakespeare a Christian? The answer, again, is that it is difficult to say with final certainty. But the sonnet just considered is one of any number of instances where it is obvious that Shakespeare had encountered the full impact of historic Christianity. Sonnet 146, for example, where the soul chides the body for neglecting the interior life, is reminiscent of many medieval poems on this subject.

There are still other data which indicate clearly that Shakespeare was aware of the Christian option of life and thought. For one thing, there is the strong moral concern, the ethical stimulation universally acknowledged in his plays. Moreover, such a speech as Portia's mercy speech has no antecedent in Shakespeare's sources and comes gratuitously—strong evidence that Shakespeare's consciousness was suffused with the Christian habit of thought. Again, references to the Bible and biblical overtones are frequent. And consider, finally, such lines as these, written without obvious dramatic necessity, written also without inhibition or self-consciousness:

> . . . All the souls that were were forfeit once;
> And He that might the vantage best have took
> Found out the remedy. (*Measure for Measure*, II, ii, 73 ff.)

> . . . King Pharamond . . . Who died within the year of our redemption Four hundred twenty-six; (*Henry the Fifth*, I, ii, 58 ff.)

> Forthwith a power of English shall we levy;
> . . . To chase these pagans in those holy fields
> Over whose acres walk'd those blessed feet
> Which fourteen hundred years ago were nail'd
> For our advantage on the bitter cross.
> (*Henry IV*, Part I, I, i, 22 ff.)

There is a true beauty about these lines. It is difficult, or at least distressing, to suppose that the author of such lines as these should have spurned the resources of God's better beauty, grace. END

Relevancy in Religious Journalism

DAVID E. KUCHARSKY

At an assembly of Protestant editors earlier this year, the chairman asked for a show of hands to determine how many had college journalism training. About 10 per cent responded. "All young fellows," the chairman observed.

Neglect of education in Christian journalism is probably one of the key factors behind the somewhat inferior character of the contemporary Protestant press. No evangelical college in the United States has as much as a department of journalism. Only a handful of texts deal with religious journalism, and gaps abound.

It is only to be expected, therefore, that not a single religious periodical has enough popular appeal to be available on the average U. S. newsstand. Even the current religious boom has failed to achieve such a breakthrough. No one seems to be able (or willing) to put the Christian message into a context that would sustain the interest of a mass reading audience.

Evangelical publications in North America circulate almost exclusively within the evangelical constituency. They assume no appreciable evangelistic role in secular society. Their language and format confine their success for the most part to the evangelical sphere. Creativity is scarce.

By design or otherwise, a great number of religious periodicals operate virtually at the mercy of special interests represented by advertisers or publishers. Supercommercial orientation and provincial editorial policies

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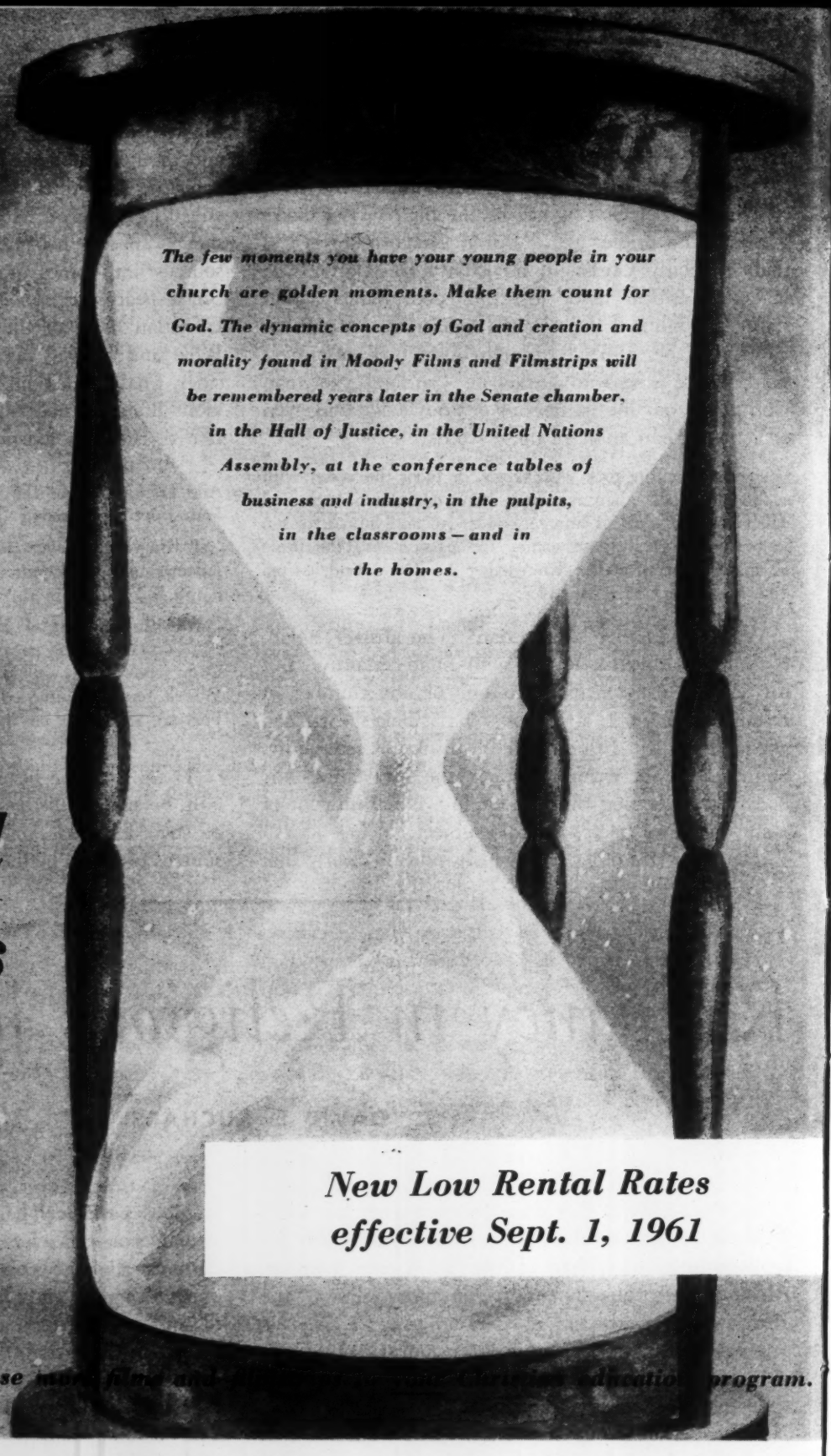

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make for a vapid publication. "Puffs" for advertisers ultimately backfire because the reader-consumer eventually recognizes them as editorial payola.

Some denominational papers tend to deteriorate to the house organ status. Even large circulations may be attributed less to quality content than to high-pressure promotional campaigns which prey on church-versus-church competition, denominational loyalties, and the local minister's reputation in the eyes of ecclesiastical superiors. Church publication editors are constantly faced with the dilemma of settling for uninteresting editorial content to avoid the risk of more important controversial matter. The easy way is to echo attitudes which are in vogue with the denominational leadership.

CHRISTIANITY TODAY has helped to usher in a new era of religious journalism which holds denominational allegiances in high esteem while transcending these in devout loyalty to the biblical witness in a readable, scholarly magazine attractive to ministers and lay leaders of varying persuasions. This new era might yet see the establishment of a religious news-feature weekly with grass-roots, newsstand appeal. Be that as it may, this much is certain: Literary and technical talent must be developed, and wider recognition achieved of the evangelistic potential of religious journalism.

For readers interested in this field, a bibliography in religious journalism follows. The list was compiled by Miss Marjorie Shelley, a missionary who recently earned a master's degree in the religious journalism sequence of Syracuse University School of Journalism. Miss Shelley is now training Christian journalists and assisting in literature production in the Ivory Coast.

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WOLSELEY, ROLAND, ed., *Writing for the Religious Market.* Association, 1956, 304 pages, $4. This is a practical guidebook developed from contributions of 18 prominent practitioners in specialized fields of writing. Protestant, Jewish, and Catholic authors offer their advice on "how-to-do-it."

SPECIALIZED FIELDS

BACHMAN, JOHN W., *The Church in the World of Radio-Television.* Association, 1960, 191 pages, $3.50. This is an outgrowth of work by the National Council of Churches' study commission on radio, television, and films.

GREENE, ROBERT S., *Television Writing.* Harper, 1952, 276 pages, $3.75. Although not geared particularly to the religious market this book offers a practical discussion of writing related to the television field.

GRISWOLD, C. T. and SCHMITZ, C. H., *Broadcasting Religion.* National Council of Churches of Christ in the U.S.A., 1954, 103 pages, paper, $1.50. This volume deals with the possibilities in religious broadcasting. Both authors are experienced in the field.

LAUBACH, FRANK C. and LAUBACH, ROBERT S., *Toward World Literacy.* Syracuse University Press, 1960, 335 pages, $4.75. For missionaries, workers with American illiterates, and writers who want to clarify their writing, this book offers a description of the famous Laubach literacy techniques but the last half is devoted to writing for new-literates. Readability scales and techniques add to its usefulness.

PARKER, EVERETT C., ELINOR INAMAN, and ROSS SNYDER, *Religious Radio.* Harper, 1948, 271 pages, $3. After covering the place of radio in the communication of ideas, the authors discuss writing and producing radio programs.

PARKER, EVERETT C., *Religious Television.* Harper, 1961, 244 pages, $4. This is a similar work for television.

WRITERS' HELPS

GOSNELL, JANICE and ALLEN, MARY, editors, *Christian Writers Market Handbook.* Christian Writers' Institute, 1956, 79 pages, $2, (being revised). A practical guide containing tips on how to write articles and other religious materials. It gives a listing of markets for each of the specialized fields.

WOLSELEY, ROLAND E., *Careers in Religious Journalism.* Association, 1955, 116 pages, $2.50. This survey of religious journalism as a vocation answers many questions about requirements and opportunities in careers with religious publications, TV, and radio stations and allied groups.

SECULAR BOOKS FOR WRITERS

ARTICLE WRITING

BIRD, GEORGE L., *Article Writing and Marketing.* Rinehart, 1955, 506 pages, $5 (revised ed.). A thorough work dealing with procedures in getting ideas for articles, outlining the article, markets, procedures to follow in sending material to editors, and techniques and tools essential to the craft.

STEIGLEMAN, WALTER A., *Writing the Feature Article.* Macmillan, 1950, 435 pages, $3.75. A volume offering techniques and principles of article writing.

EDITORIAL WRITING

WALDROP, A. GAYLE, *Editor and Editorial Writer.* Rinehart, 1955, 511 pages, $5, (revised edition). Editor-writer relationships are discussed to a degree, but the value of the book is its help to those who want to write editorially.

JUVENILE MATERIALS

LEDERER, WILLIAM J., *Spare-Time Article Writing for Money.* Norton, 1954, 268 pages, $3.75. The section on juvenile writing deserves special mention.

LEWIS, CLAUDIA, *Writing for Young Children.* Simon and Schuster, 1954, 115 pages, $3. Special problems and techniques of writing for children and an underlying comprehension of their needs and peculiar interests are all noted.

SHORT STORY WRITING

MOWERY, WILLIAM BYRON, *Professional Short-Story Writing.* Crowell, 1953, 273 pages, $3.50. Discussing plot, theme, scenes, and other short story techniques, the author offers a thorough guide to the craft of fiction writing. A writer could follow through step by step and having completed the procedure check his writing by the standards analyzed here.

Israel: Marvel Among the Nations

THE EDITOR

Second in a Series (Part II)

Today Israel shows some return to the original sources of inspiration. Interest in the Bible is deeper than in the Talmud. Old Testament stories are taught from kindergarten on and the Israel Bible Study Association sponsors 400 study groups with almost 20,000 members. "The Book" is studied in the Hebrew University; whoever neglects this literature is considered uneducated. Ben-Gurion has said that even as The Promised Land is Israel's physical homeland, so the Old Testament is her spiritual homeland. Further, he notes (with a measure of enthusiasm) that creation of the state "has been followed by an unprecedented wave of enthusiasm for the Bible among its people and an intense nation-wide interest in biblical studies." There is even a nightly Old Testament reading on the radio. People are searching out the Bible, especially its historical references to the nation. These references sustain the belief that God has preserved the Jews for a particular purpose, and desires them to remain a distinct Jewish community. Even the New Testament is now widely read. This fact is quite remarkable considering that merely to possess the New Testament has long been viewed as sinful. It is found not only in the Hebrew University but also in some Kibbutzim and in many homes. Tourist guides use it to explain sacred sites. Although the New Testament is regarded mainly as religious literature and mystery, the British and Foreign Bible Society is printing a new Bible edition that combines the Hebrew Old Testament and the New Testament. Tendency to question the New Testament's historical reliability, actually (and ironically) rests often not upon special Jewish objections but on destructive critical views of liberal Protestant scholars from Wellhausen to Bultmann.

Except for the older residents, many members of the Kibbutzim do not observe religious services and some even serve non-Kosher meat. Religious holidays are kept, but not primarily for their spiritual significance. The Bible is studied mainly as a book of history, and religious traditions seem to have few adherents. While modern Jews are not disposed actually to deny the validity of the religious dimension, they rather "take it for granted" as an aspect of historical-cultural heritage. And the young men and women who at 18 begin two years of military service often become what is described as "fanatically nationalistic."

Contemporary Jewish thought also tends to downgrade the importance of "inner theological faith" with its demand for personal decision. Instead it emphasizes "historical faith" in divine providence and a "legal faith" in "keeping the commandments." The resulting emphasis on self-reliance rather than on supernatural redemption may also reinforce a quite humanistic messianism. "I read the Book," said one driver, "but everybody must save himself." He pointed to persecutions suffered by the Jews. Hence "only in self-help does God help us" reinforces a "works-religion"; confidence in redemption by natural means is more acceptable than exposition of supernatural Messianic vision.

SPIRITUAL UPTURN IN ISRAEL?

Putting aside for the moment the question of Messiah's identity, we ask for evidences of spiritual awakening in Israel.

There are 430 leaders in Israel whose duty it is to practice as rabbis, and thousands who do not practice are said to have sufficient knowledge of the Torah and of Judaism to do so. The director of the Rabbinical Center, seat of the chief rabbinate, contends that "a tremendous religious revival is going on in Israel, in contrast to just a socialist search for a better world (as in the Kibbutzim) that first reacted against religion generally and saw no religious commitment inherent in the Jewish state. Director Maurice A. Jaffe now finds "a growing thirst after Hebrew knowledge." Many Israeli pioneers isolated love for their people and for their state from any love for God; some of the Kibbutzim even substituted the firing of guns for the religious confirmation ritual. But Kibbutzim socialist procedures proved disappointing and left a vacuum in the heart and life of both young and old. The result, says Director Jaffe (who keeps a copy of *How to Solve Management Problems* near the Torah) is a growing return to Jewish values and knowledge, and in some respects even a return to Jewish religion. "People who haven't prayed for 30 years are coming to synagogue;

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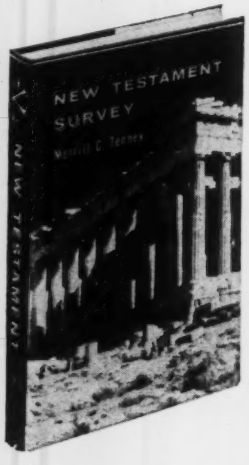
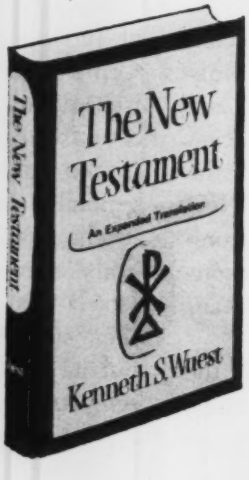
Jean Cadier. This new and eminently readable biography of John Calvin is a portrait of a victor who was himself mastered by God. Cadier is Dean of the Faculty of Protestant Theology in the University of Montpellier and President of the Calvinist Society of France. **$3.00**





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some 80 per cent attended services at least on such high holidays as the Day of Atonement and the New Year; some 90 per cent of the total population eat Kosher meat." While Reform and Liberal Judaism are not prohibited, their impact seems thwarted in many ways; they stand "virtually no chance at all." More than 40 per cent of Israeli children receive state religious education.

Other observers, however, are not convinced of Israel's so-called religious revival. At the Hebrew University of Jerusalem, Professor of Comparative Religions R. J. Zwi Werblowsky insists no confident verdict is possible until research specialists canvass the army, Kibbutzim, and the population generally. He notes the difficulty of distinguishing spiritual from cultural manifestations in Israel, where so many aspects of religious tradition have reappeared in modern cultural patterns. Except for the last century, the Jews have never had a strictly secular culture pattern; the new Israeli society therefore quite naturally assumed religious overtones. Whether, however, "sabbath observance" has any more religious significance in Israel than do Sunday blue laws for multitudes of Americans is difficult to determine.

It must be granted, nonetheless, that many basic Jewish values do have unmistakable religious force. Determining what religious values function in society depends on how the essence of religion is defined. Professor Werblowsky thinks a "fair amount of traditionalism" is "not necessarily religious"; on the other hand he finds genuine religious commitments possible in nonstandard theological movements (including socialism). The Kibbutz notion of service, "a genuine drive for the redemption of society and self" by hard work, sharing, and justice, even its vision of "a new heaven and new earth" Werblowsky identifies more with Tolstoi than with the Old Testament. In Orthodox rabbinic Judaism as "a system of beliefs and behavior" Werblowsky sees nothing spiritually refreshing. The orthodox he considers "a small, militant minority" who interpret religious observance as an affirmation of faith. Since all Jewish families meet on Passover, however, the question of their regard for the sacramental life over and above social custom remains unanswered. Are degrees or amounts of observance a barometer of religious intensity or apathy? However unsatisfactory Professor Werblowsky's "comparative religions" approach may be in its tendency to equate all religions, and especially to deflate the lofty distinctives of revealed religion, it raises basic and vital questions.

About 70 per cent of all Jews in Israel are "nonorthodox." As such many would prefer a civil marriage. They must receive rabbinical marriage, however, since civil marriage is disallowed by law. When required by the law of the community, religious services at marriage and death are therefore no index of orthodoxy. Similarly, reading of the Old Tesament in basically antireligious communal settlements indicates the possible co-existence of virile anti-Judaism with virile Judaism. That one in seven marriages ends in divorce is simply accepted as a social phenomenon. All in all a great many Israelis seem vague and confused about religious ideals.

WHO IS A JEW?

The modern Jew is confused about the nature of Messiah. His answer to "who is a Jew?"—a question prompted by the 1961 Israeli census—is similarly ambiguous. Is being a Jew simply something ethnic? Is religio-moral character something quite irrelevant? Asked why the census questionnaire failed to anticipate the possibility of identifying a "Jew" by religion as well as by nationality, a representative of the Foreign Office replied, "We couldn't care less (about his religion)." Premier Ben-Gurion, however, declared that a Jew is "one who believes the fifteenth Psalm." Orthodox Jews insist that to modify the term "Jew" in any way whatever really evades complete and comprehensive identification. Orthodox Jewish rabbis are disposed to depict Israel as "wholly Orthodox, but with varying degrees of observance" (from total commitment to nonattendance at synagogue, and to nonobservance of traditions). To have a Jewish mother is Judaism's established criterion of Jewry. On the other hand, Jewish free thinkers and nonreligionists wish to claim Jewish status by other considerations than acceptance of Judaism. Actually 70 percent of the population is non-Orthodox, a fact that complicates any religious definition of Jewry. If a nationalistic test alone is applied, are only Israeli Hebrews to be regarded as Jews?

The question "who is a Jew" with its physical-national and spiritual-moral implications occurred also in Jesus' brush with the religious leaders in the first century. If descent from Abraham were merely a matter of physical being, Jesus asserted, "God is able of these stones to raise up children unto Abraham" (Matt. 3:9). Because the Jewish leaders rejected Abraham's spiritual vision of justification by faith, and instead trusted in their own works, Jesus declared them more the children of the devil than the children of God and of Abraham (John 8:33-47). His essential point was that descent with its privileges is conditioned upon spiritual and moral conformity.

However tenuous it has been at times, the Jewish link to Judaism through 2000 years sometimes occasions the dismissal of all other religions as non-Jewish. Even the historic fact is obscured that Christianity and Judaism are related as fulfillment and promise. In the comprehensive modern definition of "Jew" the Chris-

tian Hebrew, curiously, is no longer considered a Jew at heart. This exclusion implies a peculiar judgment on Jesus of Nazareth, on Paul of Tarsus, and also on thousands of first century Christians. While formally in line with that of the Gospels, the modern comprehensive definition of "Jew" really represents a hardening toward Christianity. In modern Israeli terms neither the free-thinker, or Reform Jew, nor the Christian Hebrew is a first-rate Jew. And in a predominantly Jewish nation, the *Arab* Christian (who represents a substantial minority of the population) fares even worse ideologically despite the fact that the Proclamation of Independence disallows Jewish privilege over non-Jews, and pledges the state to uphold "the full social and political equality of all its citizens, without distinction of religion, race, or sex."

THE JUDGMENT OF EICHMANN

Any comment on the Eichmann trial must be prefaced by open confession that this mass murder of six million Jews remains a dark blot on Gentile conscience, and that Christendom (through indifference rather than intention) shares in the guilt. To score the Jew for not seeing in Eichmann everyman's potentiality for declension is cheap criticism unless one first registers with sad heart the fact of this unspeakable injustice of the Gentile against the Jew. What may be asked is this: Granted that a comprehensive overview of Nazi atrocities needed rehearsal to prick world conscience, and that Eichmann's trial was conducted with judicial dignity, to what extent are judicial procedures—established to ascertain and punish guilt—properly used additionally as an educational, publicity and propaganda technic? And what is the real lesson of the trial? Has it clarified the line between personal delinquency and official duty? More pointedly, has it brought Jew and Gentile in the shadow of the horrors of modern history to face afresh the biblical verdict on human nature? Or has it subtly promoted our self-righteousness by assuring us all that the human race is somehow less wicked if only we can rid ourselves of Eichmann?

SCIENCE AND PROVIDENCE

Israel's spiritual problem may be studied in several ways. Widespread revolt against her own orthodox traditions, and the consequent tendency to apply the messianic concept in novel and even secular directions is a theme reserved for a separate essay. Another facet of Israel's spiritual predicament may be found in the unresolved—and unfaced—tension between the scientific and religious approaches to the nation's history and destiny.

The tremendous emphasis on scientific method and techniques is one of the compelling features of this tiny land of Israel. Some philanthropic American Jews, especially those of more liberal religious persuasion, view the Technion and the Hebrew University as a twentieth century compensation for (and even as recreation of) the lost glory of the Hebrew Temple. (Israel came to statehood in 1948 and now has two nuclear reactors in construction.) When one puts alongside the 7500 students in the Hebrew University and its branches—of which more than 1000 students are pursuing careers in science—the 3500 students in various branches of the Technion, and the 600 scientists, researchers and technicians at the Weizmann Institute of Science, he senses the intensity of this emphasis. The overproduction of engineers is not the worst side of this problem, although Israel has already begun to export her engineering graduates to other lands, and the concentration on university vocational rather than liberal arts education raises the question how such skilled and professional workers will eventually be absorbed in a tiny land.

But the larger problem is one of mood and spirit, of science's implications for the national outlook. It is one thing to justify scientific concentration because Israel is a modern country. But what of Israel's claim to a providential and spiritual mission? Students in the Technion get little exposure to the humanities; moreover, while some study is offered in the history of science, there is scant emphasis on the philosophy of science. The scientific mind is indoctrinated to seek a wholly mechanical explanation of reality in terms of natural causality.

Ben-Gurion and other leaders have indeed sought to inscribe the sense of divine providence deeply upon the mind of the people, but this conviction is hardly self-sustaining, and it is quickly dissolved in a predominantly sensate and empirical environment. Even Ben-Gurion considers the pantheistic determinist Spinoza one of the great heroes. May it not be that for a generation deeply dedicated to science Spinoza more than Maimonides will determine the spirit of Israel's leadership?

Does failure to bridge the gulf between science and religion, and between religion and science represent a potential trouble-spot in Israeli ideology? Many leaders admit privately that it does, even while they concede that little is being done about the problem. Scientists at the Technion readily confess that mechanical techniques are inadequate to explain human personality even though this conviction may ride on the edge of humor. "The scientific model of a mechanical brain is usually masculine," quipped one staff member, "because you can't chart women on a slide rule." But an even larger problem remains which the scientific enterprise in Israel quite ignores: The laboratory may produce a mechanical brain; almighty God alone can create a new heart. [TO BE CONTINUED]

FALL AND WINTER FORECAST

FOR THE LONG, LONG EVENINGS

The lover sings, "It's a long, long time from May to December." But for the harried minister striving manfully, if vainly, to keep abreast of the torrential outpour of religious works flooding from the presses, the time is catastrophically fleeting. Though well aware that some are still battling through last September's productions, the calendar inexorably bids us warn our readers of further enticing challenges to budgetary ingenuity as regards their time and money. We say "ingenuity" in the hope that "cutting down the wife's wardrobe" will not be resorted to as a cure-all, for we wish to retain some measure of feminine enthusiasm for this feature. We recall Harper editor Eugene Exman's recent word concerning the widening lay interest in religious publications. Speaking out of 33 years' experience in religious publishing, Dr. Exman observed that up to 10 years ago, one looked to clergy, seminary and college professors, and student groups to justify publishing a book. But now there is more lay interest, particularly in biography, simple theology, and the life and teaching of Jesus Christ. There is an increase of college courses in these areas. And the growing interest in devotional literature, said Dr. Exman, is largely a lay interest, there being not so much among the clergy. Paperbacks reflect the broadening of reading at both the general level and the intellectual.

Here then is a sampler of the attractive autumn and winter books which have begun their journey to press, to our reviewers, and to you, our readers.

In the field of SYSTEMATIC AND BIBLICAL THEOLOGY one is excited by the prospect of a new four-volume series on *The Theology of St. Augustine,* by A. D. R. Polman, professor of dogmatic theology at the Reformed Theological Seminary at Kampen, The Netherlands. Projected for November release by Eerdmans is Volume I: *The Word of God in the Theology of St. Augustine.* Translated by Arnold J. Pomerans, the volume fills a gap, for no previous work deals at length with the North African doctor's view of special revelation. Our British Editorial Associate Philip E. Hughes finds here a "penetrating understanding of the mind of the famous Church Father."

Another Dutch series from the same house, G. C. Berkouwer's *Studies in Dogmatics,* constitutes one of the great milestones of evangelical theology for this century. Now to be added to the series is Volume VIII, *Man: the Image of God,* which stresses man's unity while taking cognizance of the complex and dynamic character of human behavior.

Muhlenberg Press also brings from Europe two significant theological works: in *The Essence of Christianity,* Lunden-

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sian theologian Anders Nygren identifies the essence as atonement, forgiveness, love; in *Jesus the World's Perfecter,* the late Tübingen theologian Karl Heim treats of restoration of right relationship between God and man through Jesus Christ.

The Epic of Revelation, by Mack B. Stokes (McGraw-Hill) ranges through many doctrines from creation to eschatology with an emphasis mainly on existential relevance. Kendig Brubaker Cully has written *Sacraments: A Language of Faith* (Christian Education Press) in language the layman can understand, pointing to the sacraments as a major worship resource. In eschatology, J. Barton Payne's *The Imminent Appearing of Christ* (Eerdmans) contends for the classical post-tribulationist form of premillennialism.

Books on APOLOGETICS, PHILOSOPHY AND SCIENCE include noted apologist Cornelius Van Til's *Christianity and Barthianism* (Presbyterian and Reformed) crowning his extensive labors in this field. From Australia comes *Karl Barth's Doctrine of Holy Scripture,* by Klaas Runia (Eerdmans). G. W. Bromiley, one of Barth's translators, sees here fulfilled a long-standing need, a full exposition of Barth's teaching on Scripture which brings it into lively interaction with the Reformation tradition and its modern proponents.

Karl Barth, by Jerome Hamer, O.P. (Newman Press), provides a searching study of Barth's theology from a Roman Catholic viewpoint, while George H. Tavard affords the first full-length Roman Catholic study of Tillich's theology in *Paul Tillich and the Christian Message* (Scribner's), admiring but sharply critical: an opposition between the central Christian message and its "ontological" interpretation by Tillich does in fact exist, says Father Tavard. Gustave Weigel in *Catholic Theology in Dialogue* (Harper) surveys contemporary theology from a Catholic perspective as he continues probing the distance between the great branches of Christianity. *Christianity Divided: Protestant and Roman Catholic Theological Issues,* edited by Daniel J. Callahan and Heiko A. Oberman (Sheed & Ward) stresses the issues which divide, treating from both sides such questions as Scripture and tradition, the sacraments and justification. Barth, Weigel, and Oscar Cullmann are among the contributors. *Roman Catholicism* (Presbyterian and Reformed) is Loraine's Boettner's timely and extensive treatment of the many phases of the subject from evangelical perspective. The same house offers three more volumes in its *Modern Thinkers Series: Tillich,* by David H. Freeman; *Toynbee,* by C. Gregg Singer; and *Wittgenstein,* by William Young.

Encounters between philosophy and religion provide the theme of: *Reason and God,* by John E. Smith (Yale University Press) and *Religious Experience and Truth,* a symposium edited by Sydney Hook (New York University Press). On a related theme is Paul F. Schmidt's *Religious Knowledge* (The Free Press of Glencoe).

Provocative in promise for the dialogue between Christianity and science are: *Christian Belief and Science,* by Cambridge scientist Robert E. D. Clark (Muhlenberg); *Physicist and Christian,* by Episcopal priest and atomic scientist William G. Pollard (Seabury); and *The Bible in the Age of Science,* by Alan Richardson (Westminster).

Dominant category of the fall and winter offerings appears to be that of CHURCH HISTORY AND BIOGRAPHY. Perhaps a listing of titles within a chronological perspective will indicate the wealth of material and conserve space: *Gnosticism,* by Robert M. Grant (Harper); *From Glory to Glory,* edited by Jean Danielou, selections from Gregory of Nyssa's mystical writings, translated and annotated by Herbert Musurillo, S.J. (Scribner's); *The Emperor Theodosius and the Establishment of Christianity,* by N. Q. King (Westminster); *Charter of Christendom: The Significance of The City of God,* by John O'Meara (Macmillan), Augustine's classic examined; *The Pre-Conquest Church in England,* by Margaret Deanesly (Oxford), first volume of a new series: *An Ecclesiastical History of England,* under the general editorship of J. C. K. Dickinson; *The Medieval University,* by L. J. Daly, S.J. (Sheed & Ward); *The Council of Constance: The Unification of the Church,* translated by Louise Ropes Loomis, edited and annotated by John Hine Mundy and Kennerly Woody (Columbia University Press), a translation of three contemporary accounts of the Council; *Reformation and Catholicity,* by Gustaf Aulén, translated by Eric H. Wahlstrom (Muhlenberg); *Luther and the Bible,* by Willem Jan Kooiman, translated by John Schmidt (Muhlenberg); *Luther and Melanchthon,* edited by Vilmos Vajta (Muhlenberg), lectures delivered at the Second International Congress for Luther Research; *The Man God Mastered,* by Jean Cadier, promising biography of the titanic Frenchman John Calvin by the Dean (*Cont. on page 45*)

EUTYCHUS and his kin

DROP THAT NAME

Larry Silverwood addressed our business luncheon group on the art of dropping names. Names make more than news, he claimed. They make friends and money too. But a name won't produce for you unless you drop it.

In the course of his talk, he worked in the name of every man in the room and quoted from Benjamin Franklin, Robert G. Lee, Julius Caesar, Jack Paar, Joe Stalin, Confucious, Paul Tillich, Gene Tunney, Will Rogers, President Kennedy, Moses, Casey Stengel, Mahatma Gandhi, William Gladstone, and Grandma Moses.

To gain such facility, you must begin by remembering names. Since use strengthens memory, an easy rule is to use at least one name in every sentence. Don't say, "Is your report ready? It's due in the main office."

Say, "Jack, Joe wants your report, so I said to Mary, Jim's the man to see Jack! Right, Jack?"

This method leads to more name-calling every day. In itself it won't build up your image, though. For that you need big names. They're yours for the picking. All you need is a pocketbook of quotations. Speeches should use a quotation from a famous person in every other sentence. People will be convinced even if they don't know what you are talking about. Fill-in speeches are now available; they are compiled from quotations with a few blanks added where you can write in your commercial.

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I asked Larry about ecclesiastical name-dropping. "Eutychus," he said, "only the other day Bishop Smith was telling me that names make sermons. John Jones isn't going to listen to what God says, but if you can quote Einstein, you've got him. The Bishop has been preaching from the genealogies in Numbers to crowd in more names.

"You want to be careful of brand-names," he added. "If you quote something from John Calvin, add a balancing quote from John Wesley or Arminius. But, above all, keep working in the names of parishioners—in favorable contexts, of course."

I explained that I wasn't asking for myself; I can't wait to pass this along to Pastor Peterson. As Khrushchev says, this will bury him! EUTYCHUS

THE CHURCH IN BRITAIN

May I commend your British editors for a job well done, reporting "the spiritual condition of British churches" (July 31 issue).

We in the United States should learn from our brethren in Britain and "set our course anew, by way of the Cross of Christ to the home of the soul of all mankind."

Harlan Christian C. Lynn White
Harlan, Ky.

The impression I have got so far is that the same dangers menace our religion there as in Britain, although the operation of the time-lag makes it less evident.

I only want to make one point. With much of what Canon Colquhoun has written I am bound to agree. But what he seems to fail to say is that one major reason for the ineffectiveness of the Church is an intellectual one. In a community in which so much emphasis is laid upon training in the various branches of science, much of what the clergy say and do must seem irrelevant and archaic. What your contributors seem to miss out is that the Christian movement is not only to save the bad people, *but the good as well.* . . .

Nobody knows better than I do how dangerous it may be to be over-intellectual; but ideas have a way of working down in society from the top, and I have always maintained with old Professor Burkitt that if the majority of the Fellows of Trinity College reject Christianity, it is going to have awkward repercussions not only among undergraduates but in the parishes of Cambridge city, where the college savants live.

Trinity College A. C. Bouquet
Cambridge, England

It seems to me that almost the same thing could be said about much of the religious climate in America. . . . The talents of our leaders ought to be going into spiritual program instead of promotion. And if the church were spiritually healthy we wouldn't have to dope it up with all the various medicines of promotion.

C. W. Franke
Beth Eden E. U. B. Church
Rockford, Ill.

I am a Britisher presently resident and ministering in the United States. . . . I question [Mr. Colquhoun's] conclusion that material prosperity is one of the main causes of a drift away from religion in Britain. Here in America we are much more materially prosperous than our English cousins, and yet despite apparent shallowness, there is still a great religious surge through the nation.

Trinity Baptist David Hood
Wheat Ridge, Col.

Kindly send me some extra copies of this last issue . . ., the magnificent survey of the condition of the Christian Church in Great Britain. No religious journal in England would even dare attempt such a comprehensive presentation.

Fuller Seminary. Wilbur M. Smith
Pasadena, Calif. Prof. of English Bible

THE CHRISTIAN IN ISRAEL

Permit me to comment briefly on "The Christian Witness in Israel" and your report "Jewish Mobs Stone New Church in Jerusalem" (July 31 issue). As you clearly point out, the law of Israel provides for complete freedom of worship and conscience, and police authorities in Israel are required by law to protect these rights on the part of members of every community. Israel's population is comprised of Jews, Christians and Moslems, and there have been no instances of any difficulty or public feeling against the exercise of rights of conscience and worship.

The recent incident did not arise out of the practice of freedom of worship, but as the result of a very particular type of missionary activity. The Church of Christ has been set up in a strictly Jewish Orthodox quarter of Jerusalem. The question of proselytization must always be one of delicacy and tact, at least insofar as small children are concerned, whose parents, like American parents, might consider themselves entitled to be consulted on any efforts to instill in their

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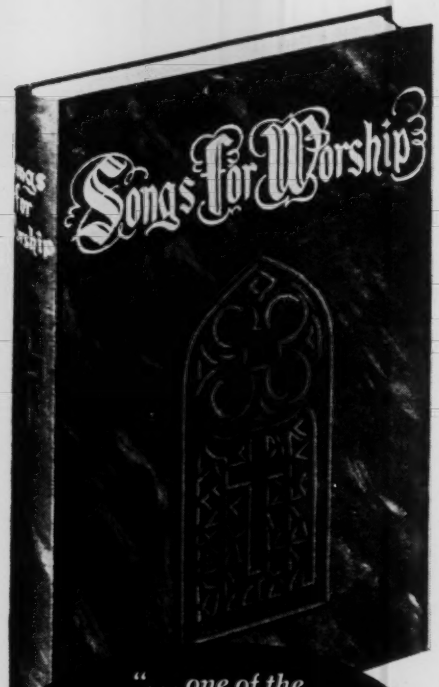

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children religious doctrine or beliefs. The Church of Christ minister concerned openly accepted upon himself, at the joint meeting on July 13 to which you referred, to cease trying to attract children to his church. In this context, the comment of the local police captain may be more clearly understood. I do not know whether the comment as reported is correct, nor would I venture to support or reject it. But a complete understanding was reached at that meeting and Israel's police are continuing to take any steps necessary to extend such protection as the church in question might require. It is to be hoped that this will be facilitated by the exercise of suitable tact on the part of the missionaries concerned and the creation of a better relationship with the surrounding Orthodox Jewish population. . . .

Embassy of Israel — E. Z'ev Sufott
Washington, D. C. — First Secretary

The attack on the little church . . . reminded me vividly of the ordeal which we of The American European Bethel Mission went through some years ago when an Orthodox Rabbi, a so-called "Rebbe," with a group of his followers, called "Chasidim," savagely attacked our orphanage in Haifa, breaking in through some of the doors of our building in an attempt to take out the children from the home. The police were notified by a neighbor, the French Consulate, who came and dispersed the attackers, and the leader, the "Rebbe," was sentenced to jail by the magistrate in Haifa. Thereafter we were not further molested. The local press advised the public not to countenance or use such disgraceful methods.

Recently, however, the so-called "Anti-Missionary League" threatened reprisals against those who have children in our orphanage in Haifa, but the League was advised by the Minister of Education to use persuasion, not violence, in attempting to gain their objectives. That wise step was very greatly appreciated by us. However, the method of persuasion is being carried out, much to our regret, not without threatening, which already has affected some underprivileged children who have been taken out of our children's home where they had the best of care—care which their guardians could not find elsewhere.

We did not dream that in the state of *Israel* we would have to meet with such problems as we encountered in Europe, mainly in Russia, 63 years ago, when those of us who were Hebrew Christians were denied the privilege of

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Founder and General Director
The American-European Bethel Mission
Los Angeles, Calif.

PENTECOSTALISM

Let me be the first to congratulate you on the fine article (May We Pentecostals Speak?) by the Rev. Jack J. Chinn (July 17 issue). JAMES C. KINCAID
Pentecostal Church of God Tabernacle
Ann Arbor, Mich.

After being in college for four years under "second blessing" schools, teaching one year in a Pentecostal school and six years of meditation, I would like to answer. . . . To be scriptural, Acts 2:4 says the Holy Spirit came "like a rush of a mighty wind" and "there appeared to them tongues as of fire." I don't see these in evidence today. . . .

Can you imagine, asking for a gift???

Acts 1:8 is very good, but Acts 5:32 is also in the Bible. I see too much loose emotionalism and body contact, and not enough obeying for me to want to be a Pentecostal.

I myself have not found good contextual expository Bible preaching in the Pentecostal movement.

I reject their immature approach to solving man's problems. You can't overcome the sinfulness of sin at a simple crisis at an altar. The altar must be the man's life. . . .

I don't see how little dictators over their own personal flock can glorify Christ who is our leader. The Pentecostals fit into the first four chapters of I Corinthians perfectly. "I am of Roberts, Allen, Osborn, etc." . . .

The Gospel of John tells us that the Holy Spirit will glorify Christ. I hear people say, "I got the Holy Spirit." I don't know what they have but the Bible is clear that they don't have God!

Dare we make the moving of the Holy Spirit irrational fits in a moment of musical built-up emotionalism? Put quiet meditating on the Bible and sweet personal devotions into the personal life, then the mass meetings will be under the control of the Holy Spirit and God will be honored. Very few Pentecostals are Christians away from the mass meeting. . . . My blessing goes to the ones that are solid Christians, but the majority . . . need the advice of I Corinthians 13:11—"Grow up."
Columbia, S. C. EDWIN VRELL

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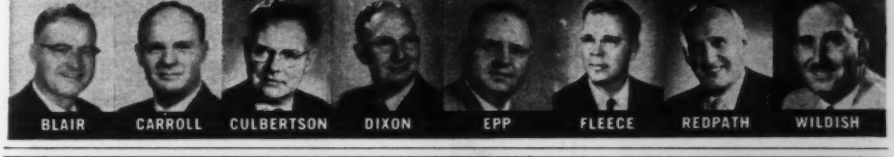

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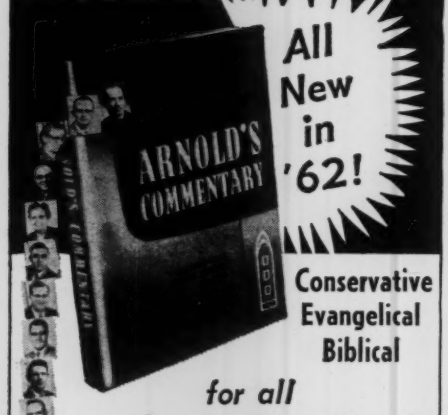

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Scriptural warrant for "speaking with tongues" as the "initial" evidence . . . of the baptism of the Holy Spirit . . . is sadly lacking. Pentecostals are embarassingly confined to three Scriptures in the Book of Acts as the burden of their proof. . . . A God who is not willing that any should perish has not left the secret of winning the lost to the sectarian interpretation of three brief passages. . . . Where in Scripture are spiritual gifts equated with either spiritual progress or spiritual power?

When modern Pentecostals argue for "speaking with tongues" as the initial evidence they are refusing to recognize the Holy Spirit's movement in any other body but their own. The doctrine of the baptism of the Holy Spirit is plainly stated in I Corinthians 12:13. It is the same baptism as that of Matthew 3:11 and Acts 1:5. It is the blessed experience of all truly born-again believers. All of us have been made to drink into one Spirit as fulfillment of our Lord's promise in John 7:37-39.

WILLIAM A. SPRINGSTEAD
Empire Baptist Church
Empire, Ore.

Nowhere in Scripture is the Christian told to seek the baptism of the Holy Spirit! Also, speaking with tongues is *not* the great sign of the Spirit's indwelling. Paul informs the carnal and sectarian Corinthian Christians that they were baptized with the Spirit (I Cor. 12:13) in spite of their low spiritual condition. It is clear then that the baptism work of the Spirit is . . . not one of service, testimony or tongues, but to be made members of that wondrous unity, the body of Christ. Paul writes to the mature Ephesian believers that they should be "filled with the Spirit" (Eph. 5:18) which will evidence itself with the teaching of Scripture that immediately follows (Eph. 5:19, 20). Nowhere in Ephesians 5 and 6 is the baptism of the Spirit brought in to show that this is what is needed for the Spirit-filled life. They were already said to be "sealed" when they believed (Eph. 1:13) and were members of one body (2:22).

Finally, the fruit of the Spirit-filled life is given in several places so we might know who is and who is not filled with the Holy Spirit — Galatians 5:22-26; Ephesians 5:9, etc. Again, nowhere in these Scriptures are dreams, visions, ability to heal, tongues, or any other supernatural experiences mentioned as the evidence of the filling and fruit of the Holy Spirit.

RICHARD A. RAVEN
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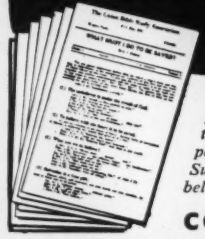
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All the existing manuscript copies of this Epistle include the title *pros hebraios* (to the Hebrews), which clearly belongs to a very early tradition, even if it is not original, since it is contained in some of the oldest manuscripts. The readers themselves were evidently Jewish Christians, although the less plausible suggestion that they were Christians in general, or even Gentile Christians, is not without scholarly support (from Moffatt, E. F. Scott, and others.) But there is a constant appeal to the Old Testament throughout the Epistle, and a familiarity with the Jewish cultus is everywhere presupposed.

Moreover, it is a particular group of Hebrew Christians that the writer seems to have in mind, namely, men who had been through persecution and suffered deprivation if not death (10:32 ff.; 12: 4). The group was probably quite small (5:12), and had failed to learn creatively from experience (5:11; 6:1); the people were in danger of apostasy (2:1) and in need of patient endurance (4:14; 12:1 f.). At the same time the writer speaks of his readers as "brothers" (3:1, NEB), and makes it clear that he had visited their community previously (13: 19) and hoped to do so again (13:23). The possibility that the group was part of a larger society, and even separated from their leaders (cf. 10:25 and 13: 24), would add considerable point to the situation addressed.

The community addressed by this writer apparently included Christians of some long standing (13:7) who should have grown to a point of spiritual maturity from which to teach others also. But they were in no position to do this; indeed, it was they who needed to be taught (5:12), since their inability to understand the real nature of the Gospel was simply the result of blindness, and was leading them into apostasy. The temptation to which these readers were particularly subject was that of a reversion to Judaism. The atmosphere of general insecurity characteristic of the early Church in the first Christian century arose from the dangers of heresy within, as well as from the threat of persecution without. And for the Hebrew Christian, cut off from all the apparatus of approach to God symbolized by Temple and Law, and disappointed perhaps by a delay in the expected *parousia* of Christ, there was always present, on nationalist as well as theological grounds, an innate reluctance to break completely with Judaism.

It is for precisely this reason that we are given in Hebrews a complete and ordered reply to the Jewish controversy that featured so considerably in the life of the early Church, and gave rise also to the direction of so much of the Pauline material in the New Testament. The writer of the Epistle to the Hebrews sees the danger of apostasy seriously threatening the community in question, and this causes him to direct his readers' minds to the finality of the Christian revelation: the cruciality of God's work in Christ (10:19), and the supremacy of the new priesthood and covenant (8:6), and of the new, once-for-all (*ephapax*) sacrifice (9:12). All the time he uses theological exposition as the basis for moral exhortation: he is concerned that the readers should "consider Him"—the Person, that is to say (3:1), and the work (12:3) of the Lord Jesus Christ; and on this basis "advance towards maturity" (6:1).

AUTHOR

Are we able to decide then who wrote this letter? The text itself provides us with no direct evidence, either for the author's name or identity; and while contemporary scholarship has continued to challenge the traditional ascription of Pauline authorship, it has brought us no nearer to a conclusive discovery of the actual writer. Nor is the problem a new one. One of the early fathers, Origen, is quoted by the Church historian Eusebius as saying "God alone knows who wrote" the Epistle.

Certainly there are significant departures in the letter from what we have come to regard as distinctively Pauline, namely, the differences of style, content, and even individual terms (such as "faith," cf. 11: 1). On the other hand, the evidence of the manuscripts which are associated with Eastern, and particu-

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larly Alexandrian, hands, seems to suggest that from the earliest years St. Paul was without question accepted as the author. Vaticanus and Sinaiticus for example (B and Aleph, fourth century) place the epistle before the Pastorals in the canon; and the Chester Beatty papyrus (p. 45, third century) places it after Romans as the second letter of the *Corpus Paulinum*. Clement of Alexandria, towards the end of the second century, suggested that the Epistle was written by Paul in Hebrew and translated for the Greeks by Luke, and he sought in this way to explain the differences in style already noted. Origen did not accept this view, and in fact concluded that the thought of Hebrews is Pauline, but that its expression is due to another hand. Eventually Origen's view, which also allowed the possibility of Pauline authorship, prevailed, and gradually the Church in general came to accept the decision of the Eastern church, and to regard the letter as Pauline and therefore canonical.

In the West, considerable doubt about the authorship and canonicity of the Epistle prevailed for many years, although the work was clearly known to early writers (e.g., Clement of Rome) who quote from it fairly extensively without referring to it by any name. In the second century the church of Rome formally excluded it from the New Testament canon, and only much later, in the fourth century, was the Pauline authorship and the canonical authority of Hebrews again admitted.

When all has been said, however, the author of this Epistle writes from a standpoint which bears very slight resemblance indeed to that normally recognized as "Pauline" in the New Testament. His arguments proceed against a background of contrasted world orders, which reminds us of Plato as much as Philo, and suggests that here is a Greek-thinking Jew writing to Greek-thinking (and Greek-speaking) Jewish readers. It is precisely this fact that governs our writer's total conception of reality, and of the kind of finality he finds expressed in the death of Christ (for a fuller treatment of the Atonement in this Epistle, see my article on the subject in the *Evangelical Quarterly*, Jan. 1961, pp. 36-43); it also makes it easy for him to regard the old covenant as a "shadow" or "form" of the "idea" expressed in the new.

DESTINATION

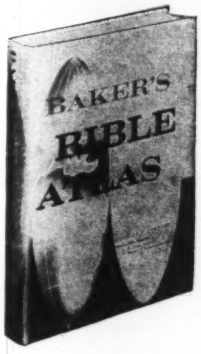
We have already noticed that this letter is described in all its existing copies as "to Hebrews"; and even Tertullian, who claimed that Barnabas was its author, suggests for it the same destination. Taking into account the particular society addressed and its climate of thought, Westcott in his commentary (*The Epistle to the Hebrews*, 3rd. ed. 1909, p. 41) comes to the conclusion that the title most naturally fits Jewish Christians in Palestine, and probably in Jerusalem itself. This is given even more point if the Temple in Jerusalem is seen as a perpetual reminder to young Jewish Christians of the system from which they were now excluded, and into which they would be constantly tempted to slip back.

Mr. Hewitt, on the other hand, in his new commentary in the Tyndale series (1960), considers the objections to this theory, particularly the suggestion that the readers of the Epistle had never actually heard Jesus speak (2:3), and the description of the readers themselves as those who had "not yet resisted to the point of shedding . . . blood" (12:4)—both of which seem to him unlikely to refer to Christians living in Palestine. He goes on accordingly to favor a Roman destination, and to support this by reference to the "impressive past history of the community addressed" (p. 36, cf. 6:10 and 10:32 ff.), to the phrase *hoi apo tes Italias* (13:24), and to the associations of the Epistle with early Roman literature (notably Clement). Yet all these arguments (except possibly the last, and even then Roman knowledge need not imply necessarily Roman destination) lose weight if, as seems perfectly evident, a *section* of the Church is being addressed, and not the Church in general. On any showing, "those from Italy" is itself an ambiguous phrase and could simply mean "those who are with me from Italy," which still begs the question of the destination of the letter. In fact we have to leave the question open, though the arguments for a Jerusalem destination seem very persuasive indeed.

DATE

We are now in a position to suggest a date for Hebrews. As we have seen, the Epistle was known to Clement of Rome, who probably wrote what is known as *I Clement* about A.D. 96. Our evidence for a *terminus a quo* is entirely internal.

A deciding factor here is whether the Epistle was written before or after the Jewish War and the destruction of the Jewish Temple during the sacking of Jerusalem in A.D. 70. The writer's plea for loyalty would exactly fit a situation of strain before catastrophe. On the other



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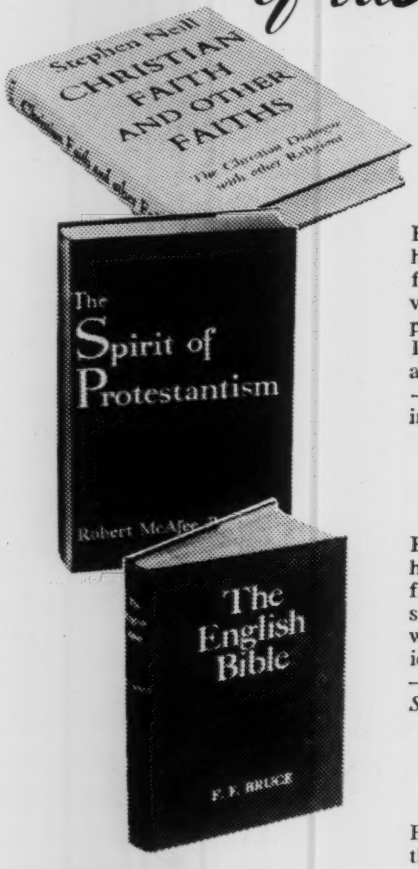

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hand, a very early date seems improbable, since the Church addressed had been in existence for some time.

A date somewhat later than A.D. 60 may be tentatively suggested as fitting most exactly the evidence which is available to us.

ANALYSIS

The Epistle to the Hebrews falls into two main parts: first, exposition (1:1-10:18), and secondly, application (10:19-13:25)—though we have already noted the practical hortatory emphasis which marks the progress of the argument throughout (e.g. 2:1 and 3:1).

In the first section, and because of the particular nature of the apostasy he is seeking to counter, the writer makes clear the primacy of Jesus' *person* in terms of God's revelation: His superiority to angels in the sphere of creation (chaps. 1 and 2), and to Moses in the sphere of history (chap. 3). He proceeds from there to demonstrate the cruciality and finality of the *work* of Christ, considered redemptively, and the superiority of the Lord's priesthood to that of the "shadowy" Aaronic priesthood (chaps. 4 and 5). In Christ, indeed, we discover a new office which he fills (chaps. 6 and 7), a new covenant he inaugurates (chap. 8), a new sacrifice he offers (chap. 9) and a new way he opens (10:1-18).

In the second concluding section, the writer considers the next step to be taken (10, on the basis of Christ's continuing priesthood), the meaning of *faith* (11), the availability of a new *hope* (12) and the necessity of *love* and good works (13). In the last three chapters, accordingly, we are presented with the trinity of Christian virtues. The following is a suggested study scheme:

Chapters 1:1-2:18 (introduction); 3:1-4:13; 4:14-5:14; 6:1-7:28; 8:1-9:28; 10:1-10:39 (dividing at 10:18); 11:1-39 (treated as a symposium); and 12:1-13:25 (conclusion).

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STEPHEN S. SMALLEY
Chaplain of Peterhouse
Cambridge University

A LAYMAN *and his Faith*

THE COSMIC CONFLICT

"OUR FIGHT is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil."

This is how J. B. Phillips translates Ephesians 6:12 and it brings a chill to the heart while at the same time it raises questions and offers explanations few of us have been willing to face.

Limited in outlook, bound by tradition and convention, and more or less trained to believe only what we can demonstrate on the drawing board or in the test tube, we blithely go our ways, oblivious to the scriptural affirmations having to do with the forces of evil by which we are surrounded.

We live in a time when the personality of Satan is questioned by some people, despite the evidences of his malignant influence on every hand. Strange that some should doubt the reality of the enemy of souls—or is it strange? Has he not succeeded in blinding the minds of many, that they should neither recognize him nor turn from him to the marvelous light of the Gospel?

For evidence of his evil presence one has but to pick up the morning's newspaper to read of the lives he has marred. More than that, the *indifference, unconcern, self-satisfaction,* and *inertia* of many "good" people are more than mere personality deficiencies, for often they reflect the deadening influence of the enemy of souls in the hearts and on the minds of unsuspecting victims.

The cosmic conflict is that unending warfare between the forces of righteousness and the forces of evil, between God and his angels of light and Satan and his minions of darkness.

This is not fanciful thinking, if the biblical record is true, or if the evidences of our own day are to be interpreted correctly.

That Satan should intensify his warfare at times should be expected. That he will increase his efforts near the end of the age is one legitimate interpretation of Revelation 12:12: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Of this we can be sure: Satan and his hosts are exceedingly active today, as we can see on every hand.

The comfort and hope of the Christian and the immediate hope of the world rests on the fact that this is not a one-sided engagement but a conflict against God and all the forces of righteousness which proceed from him.

It is strange that in spite of the wealth of references in the Bible to Satan, his hosts, and his work, we are often inclined to pass over the entire matter as something of a joke. Yet because it is the very antithesis of a joking matter it makes our indifference or ignorance the more serious.

Again and again our Lord refers to Satan and his works, to his positions as the "prince of this world," and the "prince of devils."

That Satan could with assurance offer the power and glory of this world to the Lord of Glory gives him a status we reject at our own peril. Paul refers to him as the "prince of the power of the air, the spirit that now worketh in the children of disobedience," which shows something of the universality of his operations.

We can tell from both history and present conditions that this cosmic conflict is being waged in every area of life and in every part of the world. It is spiritual and very *real,* being waged at the personal, the national, and the international levels.

Satan, we are told, goes about as a roaring lion, seeking whom he may devour. He is described as our "adversary," an enemy against whom we must always be vigilant.

The Apostle Paul was acutely aware of this cosmic conflict. He suffered from the attacks and hindrances of this adversary on every hand. Writing to the Corinthian Christians he warns against the satanic intrusion of bitterness and misunderstanding between Christians, and added: "For we are not ignorant of his devices."

The enemy of souls is cunning to a degree none of us can imagine. He may appear as an angel of light and again with all the sinister trappings of a fiend of hell. He will tempt Christians by a simulated success in their work, by the injection of pride thereby rendering them useless in the work of the Lord, and by seemingly innocent diversions from legitimate work—in any one of a thousand ways and usually at our weakest or least expected point.

Those who preach the Gospel find themselves caught up in this battle for the souls of men, because the cosmic conflict centers at this point. As the seed of the Word is sown Satan comes along to snatch it out of the hearts of men. At the same time he sows the tares of unbelief and indifference so that the wheat of God's redeemed ones is forced to grow along with the tares of the children of Satan.

Satan is the master propagandist. He is a liar and the father of lies. As the conflict rages, growing in tempo and working to a climax, the lying propaganda of the devil is to be found on every hand. Only by the Spirit of God can men see with discernment. Only by His help can they be delivered from the blandishments and the false concepts and philosophies which are a part of this cosmic warfare.

At no point is this cosmic conflict more clearly seen than in the satanic cleverness, persistence, and power of the growing Communist influence. Playing on legitimate longings engendered by human need, taking advantage of the animosities and hatreds of nations and races, exploiting all of the facets of the humanistic philosophy, appealing to the materialistic desires of men everywhere, communism offers the answer to all of these aspirations with but one proviso, "Bow down and worship me."

Once man capitulates to a world without God he may indeed secure certain temporary advantages, but he does so at the price of his soul.

One has but to study the methods of this monstrous evil to see in it the works of Satan himself. Gladly will he give to the world the power and the glory which are his, provided the one fatal compromise is made. Gladly will he make man's lot in this world more bearable—if materialism will satisfy—if he can keep them for eternity.

Nevertheless, this cosmic conflict, in which all of the world finds itself involved, has a sure end. Christ will surely triumph. Satan will surely be vanquished.

The question for each of us is this: on whose side are we today? By whose strength are we living? Who is the Captain of our salvation? Are we the sons of God through Christ's redemptive work, or, are we the children of the devil by failure to receive the Giver of Life?

L. NELSON BELL

Basic Christian Doctrines: 18

The Covenant of Grace

The concept of the covenant might well be described as the normative idea of biblical revelation. It does justice to two important elements in that revelation, namely its unity and its progressive character. There is in Scripture a divine unfolding of the eternal purposes of God; but amid all the diverse modes by which that revelation is made there is an inner coherence, so that the complete revelation is the Word of God, the one perfect and fully coherent utterance of the Most High. Yet it is probably a fairly safe generalization to say that even in evangelical thought, which claims to be biblical, this normative concept has tended to become a peripheral idea.

A covenant is essentially a pledged and defined relationship. There are three main elements in it—the parties contracting together, the promises involved, and the conditions imposed. It is clearly possible to have a covenant between equals or one which is imposed unilaterally by a superior. It is obvious, however, that any covenant between God and man can never be as between equals, but must be imposed from above. The LXX translators clearly saw this point when they translated *berith* not by *suntheke* but by *diatheke* which still retained something of its original connotation of a sovereign disposition.

¶ *Grace after the Fall.* In God's dealings with man, the Fall presents a clearly-defined line of demarcation. Prior to that point it is with man in a state of innocence that God deals. Afterwards it is to man as a guilty rebel that God extends his free and undeserved favor. Hence the distinction has been drawn between the covenant of works and the covenant of grace. The former in so far as it is still a gracious act of condescension might be better described in Matthew Henry's phrase as "the covenant of innocency." It is true of course that the term covenant is not explicitly mentioned, but the elements of a covenant relationship—contracting parties, promises, and conditions—are all present.

With the Fall a completely new situation emerges. Man is now a sinner under God's wrath and condemnation. The fellowship between the creature and his Creator has been severed; and he is estranged. Yet his changed condition is seen not only in his alienation from God, but in the corruption of his nature. Thus he is not only out of touch with God but is utterly displeasing to God and, further, is incapable of restoring the relationship. This means that if there is to be a renewed relationship it will be entirely due to the grace of God. God must take the initiative, for man in his rebellious state will not of his own accord turn Godward. But God must also enable him to return; for, because of his sin, he is in such a state of bondage that he cannot turn. The covenant then, if it is to be established, is inevitably a covenant of grace. It is one in which God freely, and without any constraint outside himself, brings men who are wholly without merit into fellowship with himself. The promises made are gracious ones, for man deserves not blessing but condemnation. The conditions imposed are also gracious, for it is only by the enabling grace of God that man can fulfill them. The guarantee of the blessings of the covenant, which is to be found in God's own character, is a further token of his gracious activity. That God the sovereign Judge should pledge himself to guilty men in such a way that they should have claims upon him, is the supreme demonstration of his grace.

¶ *The One and the Many.* The further question now arises: In what sense can it be valid to speak of the covenant of grace as if there were only one covenant when in Scripture there are a number of covenants? But it is surely at this very point that we find how essential the covenant idea is to an understanding of the structure of biblical revelation, for it is in terms of the oneness of the covenant of grace that we can trace the unity which is a fundamental characteristic of Scripture. And it is because of the diversity of administration of the one covenant, as seen in the successive covenants, we do justice to the progressive nature of God's self-disclosure in his Word.

¶ *The Covenant with Abraham.* Turning first to the diversity of covenants, we find a succession of these culminating in the one sealed by the blood of Christ. Prior to Abraham there are elements of a covenant relationship, but the terms are not explicitly formulated, unless one includes the covenant with Noah which does not however seem to fall within the main stream. But for the precise formulation of the covenant we must wait until the call of Abraham. Here the covenant is rooted in the electing grace of God who takes the initiative in calling Abraham. In the relationship, established by God in Genesis 17, he pledges himself to Abraham to be his God. He promises blessing to him and through his seed to the nations of the earth. He gives to him as a seal of the covenant the rite of circumcision, and Abraham's acceptance of this rite and of the promises of God is his fulfillment of the demand of the covenant, namely, faith in the God of the covenant.

¶ *The Covenant on Sinai.* That the covenant with Israel on Sinai is still a covenant of grace is seen in various ways. It is because of what God has done, rather than what they will do, that God establishes his covenant with them. Thus in Exodus 19:4 it is the redemption from Egypt which is the basis of the covenant. But this redemption from Egypt is itself the outcome of the covenant with Abraham. It is because God had pledged himself to be their God that he delivered them (Exod. 2:34; 3:16-17). Hence the law of Sinai must not be interpreted apart from the covenant of grace, for it is itself embedded in that covenant. Indeed it was this separation of the law, in an attempt to make it a means of salvation, which was the error of the bulk of the Jews and which was the target of the great polemic of the Apostle Paul. The law in isolation becomes a system of bondage. The law viewed within the covenant becomes itself an expression of grace, for by intensifying the awareness of sin and leading God's people to self-despair, it intensifies also their longing for the promised deliverer and leads them to cast themselves upon the mercy of God. Obedience to the law then is not a means of establishing the covenant but of enjoying and retaining its blessings.

¶ *Further Covenants.* This Sinaitic dispensation of the covenant really embraces the period from Moses to Christ. There are in this period further covenants, but while they fall within the terms of the one made with Moses, there is more of

the Messianic element in them. Thus in the Davidic covenant (II Sam. 7:12-17; Ps. 89:3-4, 26) the promise given is primarily in terms of the coming Davidic king (see also Isa. 55:3-4). So it is with the covenant with Israel after the Exile. While it looks back to God's past mercies and while it insists on obedience as a condition for enjoying the fruits of this gracious covenant, it also looks forward to culmination of God's mercies in the coming of the Messiah (see Hag. 1:13; 2:4-9; Zech. 12-14; Mal. 3:1-4; 4:4-6).

¶ *The New Testament Culmination.* The New Covenant, inaugurated by the Messiah and sealed in his blood, is thus the culmination of the gracious activity of God already manifested in the covenants made with Israel. In it the blessings promised, and already received by faith, are fully realized. The prophecy of Jeremiah 31:31 is fulfilled. Thus in Luke 1:72 the coming of the Saviour is viewed as the outcome of the promises of God to the fathers. The law written on tables of stone is now written on the heart. The blood of the sacrifice by which forgiveness is effected is no longer in terms of a mere prefiguring by means of animal sacrifice, for the blood of the Saviour himself is shed that he might become the mediator of the covenant (Matt. 26:28; Mark 14:24; I Cor. 11:25). The central affirmation of the covenant, so often declared in the Old Testament, is again declared; but now it is accompanied by a deeper assurance rooted in the full and final revelation of God in Christ and imparted to the believer by the Spirit of God so that it is with a deeper awareness of its wonder that believers now listen to the gracious word: "I . . . will be your God, and ye shall be my people" (Lev. 26:12; cf. Gen. 17:7; Exod. 19:5; chap. 21; Jer. 31:33; Heb. 8:10).

There is a development also in the character of the community with whom the covenant is made. Formerly it was with a particular family, the offspring of Abraham, and then with the nation of Israel. To participate in the blessings of the covenant involved membership of this nation. Of course not all those who were outwardly numbered among the covenant people were partakers of the inward and spiritual blessings of the covenant. But the new covenant breaks forth from this Jewish limitation. Now the promises of the Gospel extend to every nation. The covenant people in its visible aspect is now the Church of Christ dispersed throughout the world, while in its inward aspect it remains what it has always been, the elect of God.

¶ *The Unity of the Covenants.* The attempt has been made in this brief survey of the various covenants within Scripture to stress the common element throughout, namely the gracious activity of God. But the unity of the covenants may be demonstrated in other ways. In the New Testament the men of the Old Testament are always reckoned as true believers, and the Church of God is continuous throughout both dispensations (Rom. 4; 11:17; Heb. 11; see also John 10:16; Acts 7:38; Gal. 3:29; 6:16). Nor is this some artificial reconstruction based on a romantic estimate of Old Testament religion, for it corresponds to what is apparent within the Old Testament itself. Believers there are promised not just material blessings but spiritual; Canaan, for example, is clearly not their final goal (cf. Heb. 11:13). Indeed, one could scarcely read the Psalms with their passionate aspirations for God and their exuberant delight in him without discarding the notion that such men were laboring under the bondage of a covenant of works. They are surely recipients of the rich blessings of the covenant of grace. That which distinguishes the covenants of the period before the Messiah, and the new covenant inaugurated by his coming, is not a difference of essential character but rather a diversity of administration. The former are administered in terms of promise, prophecy and type, the latter in terms of fulfillment. The privileged position of the New Testament believer is not that he lives by faith in contrast to those who tried to live by works. It is rather that while they rejoiced in the signs of the dawning day, he stands in the full blaze of the noonday of revelation, with a fuller knowledge, a deeper assurance, and a richer experience of the Spirit, yet at the same time sharing with them a common faith in Christ, the mediator of the covenant.

¶ *The Mediator of the Covenant.* From the foregoing it may be seen that when we say the covenant of grace is the unifying theme of Scripture, we are not saying anything different from the assertion that Christ is the one who gives Scripture its unity. For Christ is at the heart of the covenant of which he is the mediator. We may view this from two different standpoints. We may speak of the covenant of redemption between the Father and the Son, which is the basis of the covenant of grace between the triune God and the elect. Or we may speak throughout of the covenant of grace made with the Son as the head and representative of his people. In either case Christ is the mediator in that his work is the foundation of the covenant, and union with him is the effectual means of membership. The Old Testament believer thus looked forward in hope to the Christ who was yet to come. We look back to the Christ who has already come. All alike are justified by faith in the one Saviour whose blood brings to us the blessings of the covenant.

¶ *Summary of the Elements.* We may well follow Pierre Marcel in summarizing the essential elements of the covenant of grace. It is freely given by God himself and in this gracious activity the three persons of the Trinity are at work. The Father chooses those whom he will call into covenant relationship. It is with the Son that the covenant is made and it is his blood which establishes its basis. It is the Spirit who realizes the covenant in the life of the believer. It is an eternal and thus an unbreakable covenant. It is made with a particular people, formerly with Israel and now with God's elect in every nation. Throughout God's dealings, the covenant, while differently administered, remains essentially the same.

¶ *Privilege and Responsibility.* A firm grasp of this truth is not only vital to a clear understanding of the unity of the biblical revelation—it is also an essential element in a healthy spiritual experience. So we study it, not merely to have a neat theological system, but as the great means of strengthening faith in the God of the covenant. Has he pledged himself to be our God? Then we can face whatever life may send, with calm assurance. Indeed, death itself can hold no terrors, for this is an everlasting covenant. But while it is a source of encouragement, it also brings a challenge and often a rebuke. It speaks of privilege but also of responsibility. It promises blessing but demands obedience. The inevitable corollary of the gracious promise "I will be your God" is the call to holy living implicit in the searching words "and ye shall be my people."

¶ *Bibliography:* J. Calvin, *Institutes,* II.x-xii; C. Hodge, *Systematic Theology;* P. Marcel, *The Biblical Doctrine of Infant Baptism;* J. Murray, *The Covenant of Grace;* G. Vos, *Biblical Theology.*

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GOD GIVE US WRITERS

It is high time something is done about Christian literature. Evidently nearly everyone is interested in writing a book, seeing it published, and entering a substantial royalty on his income tax returns. But this is not quite the same thing as providing our generation and those to follow with the stuff that builds men for God.

In an interesting address before the Christian Librarians' Fellowship at Buffalo, Miss Ruby Dare, of Greenville College, Illinois, listed four qualities which, she contended, can be found in classic Christian writings of any age. They are: a well-trained mind, a devout spirit, the capacity to say something about God, and the ability to say it well.

Great Christian literature from the past keeps on blessing mankind century after century. Its powers of endurance have had an incalculable effect upon the human race. As Miss Dare points out, Paul's *Letter to the Romans* influenced Augustine; Augustine's *Confessions* affected Luther; Luther's Preface to his *Commentary on Romans* moved Wesley and his *Commentary on Galatians* stirred John Bunyan. Wesley and Whitefield were both mightily swayed by William Law's *Serious Call to a Devout and Holy Life*. Wesley in turn wrote his *Plain Account of Christian Perfection* which has had an astonishing ministry down to our own day. Recently a Presbyterian church prayer group in Indiana began to read William Law's volume, and a new edition of the book resulted.

When we move from this realm of exalted reading to the latest religious pot-boiler off our high-speed modern presses, we are apt to become discouraged. Where are the giants of our age? Surely the Bible bookstores are not so dusted with subjective piety that they will not open their doors to arresting and exciting (let alone great) Christian writing when it appears. Miss Dare says that C. S. Lewis has been heralded as "the only writer of this generation who has originality in Christian thought and skill in recording his ideas." Where are the C. S. Lewises of America? Who is speaking to the people who will influence the great sections of population, in their own idiom, telling of Jesus Christ?

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Henry Zylstra, the late professor of English literature at Calvin College, made some interesting observations about contemporary Christian literature. He drew a sharp distinction between competent craftsmanship and artistic integrity. Of one serialized novel which won an $8,000 award for Christian fiction he said, "The whole novel is contrived; it is trade writing; it is not authentic; it is not literature."

Zylstra maintained that more is needed for the production of literature than an individual writer. If Christian literature is to be important, it must acknowledge and maintain its relations with the total life and culture which come to expression in it. Thus, he says, "an important Reformed novel really requires the satisfaction of two conditions: a Reformed writer and a Reformed culture." Culture alone, he says, is the liberal heresy. Christianity versus culture (and nothing more) is the fundamentalist heresy. "It is as human beings that we are Christians," he maintains. Therefore the true path of our literature must be: "Christianity *through* culture" (*Testament of Vision*, Eerdmans, 1958).

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Christian writers need to gather for something more fundamental than talks on current market conditions and how to slant material for the "slicks." We can see such a "colony" of writers, of course, attracting such adjectives as "long-hair," "beatnik," and so on. Yet Longfellow, Whittier, and Lowell were not "beatniks," and they all emerged from a single New England cultural atmosphere.

A great counterattack on the deadly materialism of our time could be made by a school of writers deliberately reaching for something beyond the levels of escapism, sentimentality, and propaganda that characterize much of our current religious literature. The *Saturday Review* is bewailing the emergency of "anti-liberalism" in modern letters. The poet Stephen Spender says in his book, *The Creative Element*," "Today there is a reaction toward orthodoxy, and the most vital movement in literature in the West is religious." But who are the authors? Are they converted men? In so many cases they know less about the nature of God and man than does a well-trained fifth-grade Sunday school pupil.

The times are calling for genius to emerge—with an apostolic accent. A born-again Graham Greene, perhaps, with a genuine vision of Jesus Christ and fire in his bones. God, give us writers! Our feeling is that the publishers would rise gratefully from their mass of sticky manuscripts, and follow such a lead in our time with alacrity. END

NEW ERA AHEAD FOR EVANGELICAL BOOKS AND TEXTS

Chartists scanning the signs of the times expect that the United States will be in the midst of the biggest baby boom ever by 1965. Many industries, they say, will benefit from this boom in the next generation.

Book publishing especially will develop greater opportunities. In 1954, economists note, book sales yielded $385 million in total receipts; in 1959, above $1 billion. More than 800 companies are now releasing textbooks, trade books, and paperbacks. The five largest firms together publish only about one-eighth of all the new books. In the interest of cost-cutting and competitive advantage, mergers may more and more become the order of the day, but of the "making of many books" there will be no end.

In the midst of these trends one notes several significant developments. Most publishing houses have an eye on "the religious mood" and offer quite a conglomeration of titles—some mere metaphysical madness, shallow sentimentalism, or pious paganism. It is encouraging to note, however, that one by one the major religious publishing houses are incorporating sound evangelical works, and that the burden of publishing such works is no longer left to a few interdenominational publishers. Only a minority of publishing houses specializing in religious books any longer act as if the rising interest in evangelical works is an ephemeral and transient affair. These mainly are a few denominational houses whose production schedule at the same time reflects the theological prejudices of some denominational leaders rather than the lively interest of the Protestant clergy as a whole. Not only are more and more evangelical titles appearing on publishing lists, but the long-neglected area of evangelical textbooks for use in Christian colleges is being studied by some major publishing houses as a field holding remarkable potential during the next decade. END

THE BEAT OF POPULAR MUSIC AND THE SONG OF FAITH

Under the caption "It's all directly from the Gospel," a UPI press release from Hollywood credits recording star Sam Cooke with the thesis that the peculiar beat of popular music derives from modern gospel songs. The big difference, Cooke declared, "between gospel songs and traditional hymns is the emphasis on a more rhythmic beat. This same beat is carried into today's popular music."

Syncopation admittedly does not characterize the traditional hymnology of the Church. The genesis of the modern beat must therefore lie elsewhere. Does it lie, as Cooke contends, in modern gospel songs—from whence it passed over into today's popular music?

If the origin of the modern beat lies where Cooke thinks to find it, 't were better for Christians to make confession than to accept the intended tribute. Many Christians would at least prefer the thesis that such gospel songs as Cooke has in mind have rather succumbed to than fathered the modern beat. Others, appealing to history, contend that the modern beat has pre-Christian origins in ancient paganism.

The Hollywood singer is of course not responsible for the caption placed over his comments on the genetics of the modern beat. Son of a Chicago minister in whose church he began his singing career, Cooke himself must doubt that the modern beat has its origin in the Gospel. Paul enjoined the singing of "spiritual hymns," and David was song writer and dancer, but Cooke himself must feel the incongruity of establishing direct lineage between them and Chain Gang or his more recent recording, Cupid.

There is a relationship between popular music and the gospel songs to which Cooke refers. Studies have recently been made by clergymen to determine the relationship between jazz and religious music. One time art critic of the Dutch daily newspaper *Trouw*, Dr. H. R. Rookmaker, is currently delivering lectures in the United States and Canada evaluating jazz and Negro spirituals from a biblical perspective. A relationship is further indicated in the consideration that today's romantic song writers would be rendered almost inarticulate if they did not have recourse to the biblical religious vocabulary of love, divine, angel, Paradise, heaven, reconciliation, and the like. Studies to uncover the relationship existing between popular and religious music would disclose that the romantic *concepts* of much popular music derives directly from the Gospel. But they would also disclose that the peculiar *beat* of modern popular music was fathered elsewhere. END

WILD WINDS OF FURY SOUND THE CHILL PROSPECT OF DOOM

The hurricanes and tornadoes that struck and staggered Texas and Louisiana left a stark succession of damage and death. But Soviet detonations of multi-megaton bombs, violating the moratorium on atomic tests, faced the wide world with the far worse prospect of nuclear holocaust. The hard alternatives of "peace" only if Communists get their way, "war" if they don't, amounts to a world in which civilization peers headlong into the abyss. One thing is sure: nuclear attack by any great power is only minutes away from push-button retaliation.

For our part, we don't expect the world to come to its end that way. The final stroke of power will be an act of divine judgment and justice. That is why Christ's Gospel still carries a larger wallop than Premier Khrushchev's threatened 100-megaton warheads. END

THE COMMUNIST TERROR:

Plight of the Korean Christians

The West is keenly aware of the terrible Nazi persecution of the Jews, but the story of Communist persecution of the Christians in Korea and mainland China remains to be told.

Glimpses of terror for North Korean Christians are given in the following interview with Dr. Kyung Chik Han, minister of famed Young Nak Presbyterian Church in Seoul. Founded in 1945 by refugees who fled the Communists in North Korea, where they hoped to return "after reunification," this church today has a daily morning prayer meeting at 5 a.m. Its two Sunday morning services and its Sunday evening service are each attended by more than 2000 worshipers.

Dr. Kyung Chik Han ministered for 10 years on the Yalu River frontier. Born of Confucian parents, he had attended a small Presbyterian church school, and there made a Christian confession. He attended Soong Sil Presbyterian College (oldest in Korea); Emporia (Kansas) College; and Princeton Theological Seminary (where he studied under Professors J. Gresham Machen and Oswald T. Allis).—ED.

DR. HENRY: Dr. Han, what was the Christian strength in Korea at the end of World War II?

DR. HAN: The Christian community in Korea numbered a half million persons, two-thirds of them in North Korea. In the Yalu River frontier city of Sin Wiju, (pop. 130,000) one-fourth of the inhabitants were Christians.

DR. HENRY: Japanese authorities asked a small group of Christian leaders (of whom you were one) to organize the community and to maintain order until UN forces arrived. Is this so?

DR. HAN: Yes. That's why we organized the new city council of Sin Wiju (the Yalu River frontier city). The late Ha Yung Youn, pastor of the First Presbyterian Church, and I were vice chairmen of the new government. A Presbyterian layman was chairman. Ha Yung Youn's church was then the largest in all Korea; it had 2200 worshipers.

DR. HENRY: You never expected, of course, that Russian Communists would arrive to stay, but rather that American forces would come in as representatives of the United Nations.

DR. HAN: That is right. When we first had the UN liberation, every church was filled and overflowing. And I think that if the American forces had come into North Korea instead of the Communists, the whole of North Korea would have become Christian, maybe.

DR. HENRY: So you all gave a great welcome to the Russians as representatives of the UN forces. Only 10 days later did you learn, I am told, that two forces would occupy a "temporarily divided" Korea—as you thought it would be at that time. When the Russian forces came into the city, what were the consequences for the Christian leaders who had been given the responsibility of organizing and restoring order?

DR. HAN: As soon as the Russians came in they began to recognize our city council, and they put Christian citizens and ministers out of the council and they changed many other members. They put in Communists in order to dominate the council.

DR. HENRY: How long was it before they organized the Communist party as such?

DR. HAN: As soon as they reorganized the council they organized the Communist party also.

DR. HENRY: Now what did the people as a whole do, inasmuch as so large a percentage of them were Christians?

Communist Techniques

DR. HAN: In those days we really didn't know there were *any* Communists in the city. I think they brought some farmers from some outlying farms and they just more or less made Communists out of the tenants. They told the tenants that 'if you join our Communistic party the land will belong to you' and through some such word made a lot of 'trick' Communists out of them.

DR. HENRY: What did the people of the city do when the Communists organized their Communist party?

DR. HAN: Most of the leaders organized the democratic party to fight against this new movement which was contrary to the will of the people.

DR. HENRY: You said about 25 per cent of the people of the city were Christians. Did the Christians actively co-operate in this democratic party or take the leadership in it?

DR. HAN: Yes, Christians took leadership, and all co-operated—not only Christians but many non-Christians also.

DR. HENRY: Then how long was it before the Communists began to take active measures against this party?

DR. HAN: As soon as the Communists had organized, their Communist party dominated all city affairs and also provincial affairs and began to persecute all those leaders not in favor of communism. One morning they began to round up the leaders who opposed Communism.

DR. HENRY: What form did this persecution take?

DR. HAN: They interfered at all kinds of meetings. They made it impossible for those in favor of democracy to meet, and then they began to arrest the leaders of the opposition party. They would throw them in prison and leave them there on nebulous charges.

Fleeing the Oppressors

DR. HENRY: Were you also in jeopardy?

DR. HAN: Both Mr. Youn and I were no longer pastors. If we had been pastors in those days we couldn't have escaped. I suppose we would have been arrested. One day in October, 1945, we learned that they were also planning to arrest Pastor Youn and myself. So we hurriedly had to leave our home and we rode by truck for about 50 miles down south, and then we took a train. When we came near to the separation line (38th parallel) we walked 50 miles over mountain paths through the night. That's how we reached South Korea.

DR. HENRY: Did pressures mount against the Christians who remained behind in North Korea?

DR. HAN: When the Communists started to come in they proclaimed publicly that complete freedom of religion would be given the people. But they really didn't keep their promise. Through many indirect ways they interfered with the Christian Church.

DR. HENRY: What were some indirect ways?

DR. HAN: Well, for instance, they would hold all kinds of meetings on Sundays that would interfere with church worship. Then they began to control the

schools. They usually held meetings for the children so the children couldn't come to Sunday school. And then later, of course, they almost systematically put Christians and democratic leaders out of jobs, especially from government offices. And that way gradually they shaped such conditions so that anyone opposing communism simply could not live in North Korea.

DR. HENRY: When did the Communists first show open violence and hostility toward the Christians—imprisoning them, and so on?

DR. HAN: Well, I think the persecution began about October of that year.

DR. HENRY: Already at about the time you left?

DR. HAN: Yes. Then later they rounded up practically all the leaders—I mean leaders in religious circles, leaders in the business world, and leaders in society.

DR. HENRY: All who resisted communism on Christian principles?

DR. HAN: Not only on Christian principles, but also on democratic principles. I mean, even non-Christian leaders were rounded up. And then they also began to hold those people who belonged, as they called it, to "the bourgeoisie." For instance, usually business leaders who had fine homes were ordered to leave the home within two or three days. And landlords who owned land were sometimes ordered to get out within 24 hours. And the purge—the real crisis—began in late 1945. These leaders who lost their homes and who lost their business and did not know where to turn became refugees and began to move down from North to South, leaving everything behind.

DR. HENRY: What specifically happened to the Christians in Sin Wiju?

Persecution and Vitality

DR. HAN: In spite of persecution most Christian leaders remained in their position until they were imprisoned and sent elsewhere. Most pastors who had a church remained even if they knew what was coming. But some elders and most leaders, realizing that they couldn't live in North Korea any more, just felt that they had to escape. Such people tried to come down to South Korea. Some succeeded and some did not. In spite of Communist persecution the churches in North Korea were going strong. They did fine until the Communist war. Then the Communists began to invade South Korea, and they arrested practically all of the pastors.

DR. HENRY: With the invasion of South Korea by the Communists, there seemed to be a systematic plan to get rid of the Christian leadership in North Korea?

DR. HAN: They arrested the Christian ministers and usually sent them off to coal mines and such places for hard labor.

DR. HENRY: Did they have a trial of any sort, or were they just removed overnight, or what happened?

DR. HAN: They just take you—they take you and nobody knows where you have gone, and no information whatsoever is given the family. In North Korea even today, if anyone disappears he just disappears; that's all. Nobody knows what has happened with him.

DR. HENRY: What of the reports that many of the Christian leaders were summoned to a meeting by the Communists and that these Christian leaders vanished as a group?

DR. HAN: Yes, some such things happened in a good many places, I think. Now for instance, as I understand it, when the Communists temporarily occupied Seoul, during 1950, they called some kind of meeting for all Christian leaders. When they all got together in a certain place, they were ordered to ride in trucks and then taken some place.

DR. HENRY: How many leaders were there?

DR. HAN: Well, during the Communist occupation in 1950, during that summer, something over 500 Christian leaders were taken that way.

DR. HENRY: What was ever heard from them?

DR. HAN: We have never heard what happened with them.

DR. HENRY: Who were these leaders? Pastors and elders, and who else?

DR. HAN: Mostly pastors and elders. For instance, among them there was Bishop Yusun Kim who was bishop of the whole Korean Methodist church. Then there was Dr. Nankoong, who used to be the general secretary of the Korean National Council.

DR. HENRY: What do the Christians think the Communists did with these Christian leaders whom they removed?

DR. HAN: We do not know exactly. We believe that they were held in North Korea somewhere.

DR. HENRY: You think they are still alive?

DR. HAN: Yes, we believe that most would be alive. The most tragic thing that happened was, of course, when the United Nations forces marched up to North Korea. As you know, the Communists were defeated by MacArthur's forces. The United Nations forces (UN soldiers and Korean national soldiers) were marching up to North Korea, so the Communists had to retreat. At that time, in many places, these retreating Communists would gather together Christian leaders and also civic leaders, and many cases of massacre happened. They would be gathered and shot down with machine guns.

DR. HENRY: Before General MacArthur's forces arrived, the Communists moved to destroy the Christian and civic leaders?

DR. HAN: Yes. In many places throughout all North Korea such massacres happened.

DR. HENRY: Why did they do this?

DR. HAN: That's the way of a Communist.

DR. HENRY: Dr. Han, you managed to escape from North Korea. Now we want to learn some of your experiences in that process.

A Church Born in Prayer

DR. HAN: After I left, a good many young people followed me down to Seoul. We didn't know what was happening and what was ahead of us. Everybody was lonesome, and naturally we got together for prayer meetings.

DR. HENRY: Did you go back to North Korea?

DR. HAN: No, except once. When the UN forces reoccupied Northern Korea, within a week I followed UN forces north. As soon as the way was open to go to North Korea, the churches in South Korea sent a deputation composed of Korean ministers and missionaries. And I think there were about 10 of us who went within a week of occupation to Pyongyang as a deputation from South Korea, in order to help those leaders who were in North Korea. When we got to Pyongyang many people who had been hiding under Communistic rule came out of their hiding places with long beards. We met many ministers who escaped death under Communistic rule. We had a great meeting, the one Sunday we stayed there. Everybody had some story to tell. It was a great experience which we can never forget.

DR. HENRY: What did these ministers say? How long had they been in hiding and what had they been doing?

DR. HAN: Some a few years; everyone was in hiding at least more than three or four months. They were the ones who escaped the Communist regime. And so the church was reopened, we had a big meeting with lots of people. We had a big Sunday.

DR. HENRY: Was this just in Pyongyang or was it duplicated in other places in North Korea?

DR. HAN: Many places. In fact, our delegation was planning to go further into North Korea. My object, of course, was to go to Sin Wiju, my old town. So in Pyongyang we planned to go further north. But at that time we were advised by UN authorities not to proceed to North Korea because the Chinese Communists were crossing the Yalu River and invading. Since they advised us not to proceed further from Pyongyang, we had to return to South Korea.

DR. HENRY: What did you think then of the Christians who still remained in North Korea, as the Chinese Communists pressed into North Korea?

Traveling 500 Miles on Foot

DR. HAN: At first we thought that these Chinese Communists could be resisted and could be driven out of the country. But they just came on, masses of soldiers, and at that time I suppose the UN authorities thought it best to retreat. And then, as you know, President Truman didn't allow General MacArthur to bomb Manchuria. And so he had to fight only south of the Yalu River. In such a case, one can't maintain an army in North Korea. So General MacArthur had to withdraw the UN forces from North Korea. And that, of course, gave all the people of North Korea a great scare, because they were so happy to welcome UN forces. Now they were bewildered. And when they realized that the Communists were coming back, they knew they couldn't live under a Communist regime anymore. They tried to follow the retreating UN forces down to South Korea, most of them by walking. It was a very severe winter. Some of them had to walk 500 miles to reach South Korea, and many of them did.

DR. HENRY: Were you with a company of people who came to South Korea this way?

DR. HAN: No, we returned to Seoul rather early, while the UN forces were holding against the Communists. So we came back safely by mission jeep. But those who were following UN forces had to walk down.

DR. HENRY: Did you have great hardship? Were some lost on the way?

DR. HAN: Yes. One tragic thing was that the UN air force simply couldn't distinguish whether they were infiltrating Chinese Communists or whether they were Korean refugees. So a good many of them were bombed on the way by UN forces.

DR. HENRY: Did some also die from the hardships of the trip?

DR. HAN: Yes. Later, when the Communists regained North Korea, there was also much loss of life as refugees sought to cross the 38th parallel. They had to escape Communist guards. They had to cross over by night. Some had to ride on small boats along the seashore. When they were found out by Communist guards, sometimes they lost their lives, and families got separated. That's how we had so many orphans along the 38th parallel. And that's how our orphanage was organized—to take care of these children coming to Seoul and not knowing where to go. Since our church was known as a refugee church, they would come to our church for help.

DR. HENRY: I understand that as some Christians died along the way from the rigors of the journey, they would commit their children to other members of their congregation to take care of them.

DR. HAN: Yes. There were many such cases. They usually would come down in groups. When they were found out by Communists and when shooting started, everybody just had to take care of himself as best he could. Then they got separated one from another.

DR. HENRY: Can you tell us about how many of the Christians fled the Communist persecutions and escaped from North Korea to South Korea? About how many remained, and what is the condition of the Christian witness in North Korea today?

DR. HAN: Of course, we have no exact figure; that is impossible. We wonder, maybe about 100,000 Christians might have come down from the North. But that means still the vast majority are still remaining in North Korea. But the tragic thing is after this Communist war they could not have open services in North Korea. And the Christian movement went underground entirely. So we have no open church whatever in North Korea. For 10 years many Christians, hiding in the different places and meeting in houses and in secret meetings, have prayed and cried to our Lord for the deliverance throughout North Korea.

A Land without Churches

DR. HENRY: There is not a single church, you say—so no pastors, no missionaries are at work there?

DR. HAN: That is right.

DR. HENRY: What lesson ought the events in North Korea teach the Christian community around the world about the attitude of communism toward the Christian religion?

DR. HAN: Well, we must tell to all Christians who are living in the free world that as long as Communists remain in power in any country, Christian activities will be almost impossible. That does not mean that you can't have Christian faith. But as far as organized Christian witness is concerned, that would be almost impossible, unless the church is ready to compromise in some way to get along with the Communist regime—which is rather very hard for Christian conscience.

Prayer for the Brethren

DR. HENRY: What is the prayer of the Christian community in South Korea for the Christian community in North Korea?

DR. HAN: We always pray for our brethren who are remaining in North Korea, that God will strengthen them and give them courage to live through these dark days. But at the same time, we also pray for such a time when the Communists will be driven out of North Korea so that North Korea might be Christianized. We believe such a time will come.

DR. HENRY: What is the situation now in South Korea from a Christian standpoint?

DR. HAN: Since the liberation of Korea from the Japanese dominion, the Christian church has been greatly strengthened throughout South Korea. Such strengthening came from many sources. One of the main sources was the Christian refugees from North Korea. Wherever these Christian refugees came down from North Korea, the Gospel came with them. And through these refugees many new churches have been founded throughout South Korea, and many new converts made through them, because these refugees literally became evangelists wherever they went. So today you will find a large Christian community. It is said that there are about 2 million Christians in South Korea today—that means almost seven or eight per cent of the population in South Korea.

DR. HENRY: Dr. Han, you were born shortly after the turn of the century, and you are living through the clash between Christianity and communism. What do you personally expect as you look into the future of this generation with its terrible struggle between Christianity and the non-Christian faiths?

DR. HAN: I think a very hard, severe struggle is ahead of us. But I also firmly believe the day will come for the final victory of Christ. Until such a day comes, we Christians should fight the good fight of faith and give everything we have for the cause of Christ. There is always a sound rule in a time of trouble: preach the Gospel and cheer up. END

Philadelphia Clergy Measure Crusade Impact

In Philadelphia, where historic churches abound, many an old pew was dusted off this month as converts from the Billy Graham crusade sought out regular places of worship.

Some 15,000 persons recorded decisions for Christ during the four-week crusade, which drew an aggregate attendance of more than half a million despite an unseasonably hot September. It was unquestionably the most far-reaching religious endeavor ever seen in the three-state Delaware Valley area.

Ministers were especially jubilant over the grass-roots impact of the crusade.

"It's going to mean additional members for us," said the Rev. A. Scott Hutchison, pastor of Third Baptist Church. "But, more important, it has resulted in a kindling of spiritual fire which will continue to grow."

A district conference superintendent of the Evangelical United Brethren Church, the Rev. Carl M. Schneider, observed that church people were beginning to show new concern for their neighbors as a result of crusade participation.

"This is the wholesome thing," declared Schneider.

Clergymen's lives also were touched, according to the Rev. Robert W. Bringherst, minister of Leverington Presbyterian Church, who said that within evangelical ranks the crusade greatly strengthened cooperation among denominational and independent ministers.

At least four ministers were known to have made new personal affirmations of faith during the crusade, including a platform guest who stepped down during Graham's invitation.

Personal workers said more than 50 per cent of those making decisions were 20 years of age or under. One teen-age convert, destined for the Jesuit priesthood, enrolled in the Philadelphia College of Bible instead.

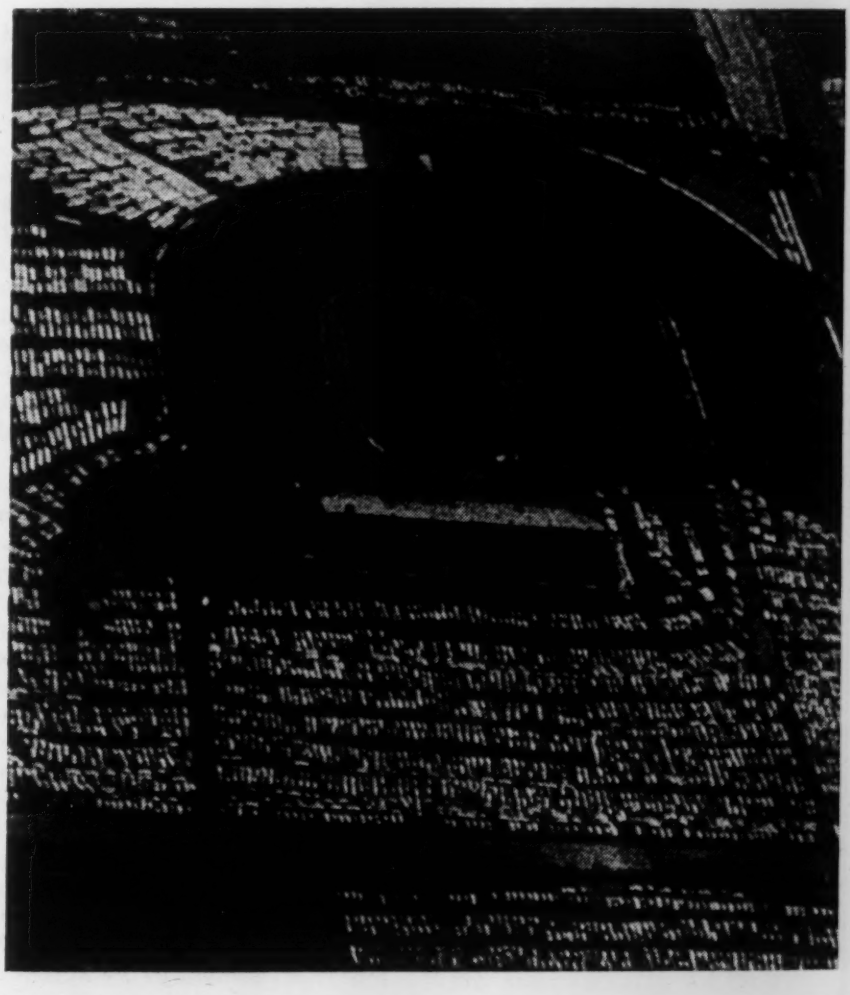
Graham team members were gratified at the number of Negroes who turned out for the crusade, occasionally numbering up to 10 per cent of the audience, a record for American crusades, all of which have been integrated. Philadelphia's population is estimated to be 28 per cent Negro, 42 per cent Roman Catholic, 6 per cent Jewish and 24 per cent white Protestant.

Graham's next major U. S. crusade will be held in Chicago, beginning next May 30. During January and February he will tour South America, with rallies scheduled in seven key cities.

The Philadelphia evangelistic effort was augmented by a two-week follow-up seminar for ministers conducted by Charles Riggs, chief of counselling work for the Graham team.

CHRISTIANITY TODAY NEWS

Sunday, September 17—some 83,000 witness closing service of Billy Graham Philadelphia crusade in Municipal Stadium. It was the largest U.S. crowd to hear Graham since his 1957 crusade in New York, where 100,000 filled Yankee Stadium. Aggregate attendance for four-week Philadelphia crusade topped 500,000, with some 15,000 decisions for Christ. Graham's next U.S. crusade will be in Chicago, beginning May 30.



Bypassing Doctrine

"The time has come," said Dr. Truman B. Douglass, "when it is not necessary to wait for the solution of all problems of doctrine and form to begin to act together in fulfillment of the Church's mission."

Expressing skepticism that church union such as envisioned by Dr. Eugene Carson Blake can be achieved, Douglass proffered what amounts to an alternative: merge the mission boards of as many Protestant denominations as possible.

Douglass made the proposal in an address this month before the annual meeting of Ohio ministers of the United Church of Christ. He said he will recommend to the United Church Board for Homeland Ministries, of which he is the designated head, that merger conversations begin immediately.

"I suggest that the way to get the ecumenical movement off dead center is to return it to the missionary movement which gave it its original impetus," declared Douglass.

He cited several specific forms of missionary work which ought to be unified: television and radio broadcasting; the making of motion pictures; establishment of churches in new communities; publishing and distributing books and periodicals; development of curricular materials for child education; "work of the Church in the field of higher education"; health and welfare projects; and the education and training of ministers.

Douglass lamented Protestant "disunity." He declared: "Lay people who are finding ways of living together despite wide differences of ancestry, culture, and race are asked to separate themselves within the church because of theological quarrels conducted by their ancestors over issues which few of us today understand and even fewer care about."

Some observers countered to the effect that mission work is hindered most, not by denominational competition as such, but by competing messages (often within the same denomination) wherein the uniqueness and finality of Christ is asserted by some and rejected by others.

PROTESTANT PANORAMA

● Construction of a $2,000,000 religious center next to United Nations headquarters was endorsed this month by the Methodist General Board of Christian Social Concerns. The building would house a chapel, meeting rooms, offices, and a cafeteria, and would rise some 13 stories. It still needs the sanction of the Methodist Coordinating Council.

● The first evangelistic campaign ever conducted in modern Rome drew hundreds of persons nightly to Brancaccio Theater in summer meetings addressed by the Rev. Harold Herman of the U. S. Assemblies of God.

● A neatly-designed magazine geared to YMCA members and employees made its debut this month featuring a congratulatory letter from President Kennedy who noted that "the YMCA has provided a significant service to our nation by establishing sound programs of healthy recreation for both young people and adults through the years." Editor of *The Y Magazine,* which will appear monthly, is Robert W. Moore.

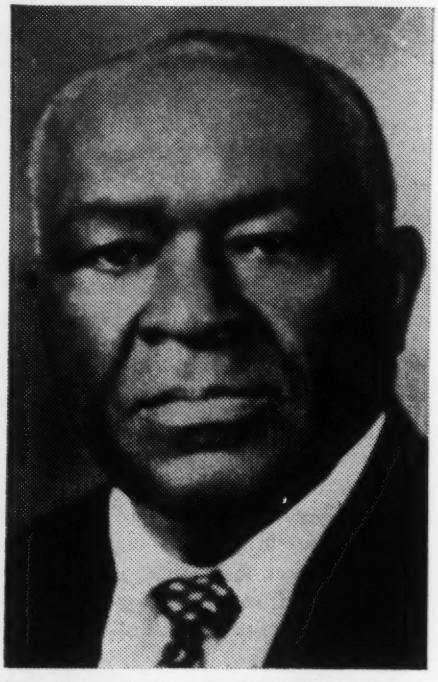
● Three California students returning from the National Methodist Student Conference in Urbana, Illinois, were among 78 persons killed in the crash of an airliner near Chicago this month.

● A professional school for the training of ministers beyond the baccalaureate degree will open on the Tennessee campus of Milligan College next fall. To be known as the Emmanuel School of Religion, it will have no organic relationship to Milligan, but co-operation will be maintained. The curriculum will include Bible, biblical languages, church history, Christian education, theology, and practical ministries on a graduate level.

● Observance in England and in Calcutta marked the 200th anniversary of the birth of William Carey, famed Baptist missionary to India.

● A $100,000 grant from the estate of Mrs. Amelie McAlister Upshur will enable Fuller Theological Seminary to begin construction of a new library building to accommodate more than 200,000 volumes, with room for expansion.

● *The Sunday-School World,* a Christian workers' monthly published by the American Sunday-School Union, is marking its centennial.



The Rev. Arthur G. Wright, who was fatally injured in convention fracas.

The Negro Rift

Because of the controversy over racial integration, opening of the fall school term spelled more than a little strife in the United States in recent years. This year, however, while more schools were integrating peacefully, the battleground shifted to an unlikely site: the church convention floor, where the conflict was between the Negroes themselves over integration methodology and where a leadership dispute led to the death of a prominent delegate.

In a surprising turn of events, the presidents of the nation's two largest Negro religious organizations denounced Freedom Rides.

"What do you produce when you are in jail?" cried Dr. J. H. Jackson, whose claim to the presidency of the 5,000,000-member National Baptist Convention, U. S. A., Inc., was upheld in a court-monitored election in Kansas City.

"We want our rights, but we must assume responsibility," said Jackson. "Negroes have got to learn that there is something else in the country besides civil rights."

He said other Negro integrationists "want somebody else to solve the problem. They want the government to do it."

In San Francisco, where the 2,500,000-member National Baptist Convention of America was holding its own annual sessions, President C. D. Pettaway affirmed "a better way" to integration.

"Of course I want all the freedom to

which a law-abiding citizen is entitled and that includes the freedom to ride on a bus, if I have the money," he said. "But I wouldn't want to go to jail just for a ride."

The 75-year-old clergyman from Arkansas said his own formula to bring about integration was, "Just be a good citizen and a high-class man."

In Kansas City, Jackson's views were challenged by a strong minority group led by Dr. Gardner C. Taylor of Brooklyn, New York, past president of the Protestant Council of New York, and Dr. Martin Luther King, noted integrationist.

Taylor claimed to have defeated Jackson in an election for the presidency at last year's convention in Philadelphia. Jackson, who had then been president for seven years, said he was re-elected when a convention assembly moved to accept a nominating committee's recommendation to that effect.

After Jackson declared the Philadelphia session adjourned, however, a crowd stayed behind and held another election which Taylor won by 1,864 to 536. The convention was then stalemated when both sides obtained temporary court injunctions to prevent the conducting of business.

When the dispute went into the courts, a Philadelphia Common Pleas Court judge ruled that he had no jurisdiction.

Then, in October of last year, the directors of the convention decided in favor of Jackson's presidency.

Taylor, however, continued to declare that he was the rightfully elected president and he came to this year's convention in Kansas City pressing his claim. His supporters stormed the convention speakers' platform in an effort to obtain recognition and a near riot ensued.

During the melee, the Rev. Arthur G. Wright, a convention director, plunged headlong from the platform and was rushed unconscious to a hospital. He died of a head injury 17 hours later.

Wright, 64, was a wealthy businessman from Detroit and pastor of one of the city's largest Negro churches.

Kansas City detectives said a preliminary investigation indicated that Wright had fallen accidentally—that he had apparently not been pushed.

Subsequently, Kansas City Mayor H. Roe Bartle took the rostrum and warned, "If you came here to raise hell in God's name, then we'll have to cancel the contract."

After the violence, a petition for an injunction filed in a circuit court resulted in the appointment of Dr. D. A. Holmes of Kansas City to monitor the election. The 84-year-old minister was accepted as monitor by both factions.

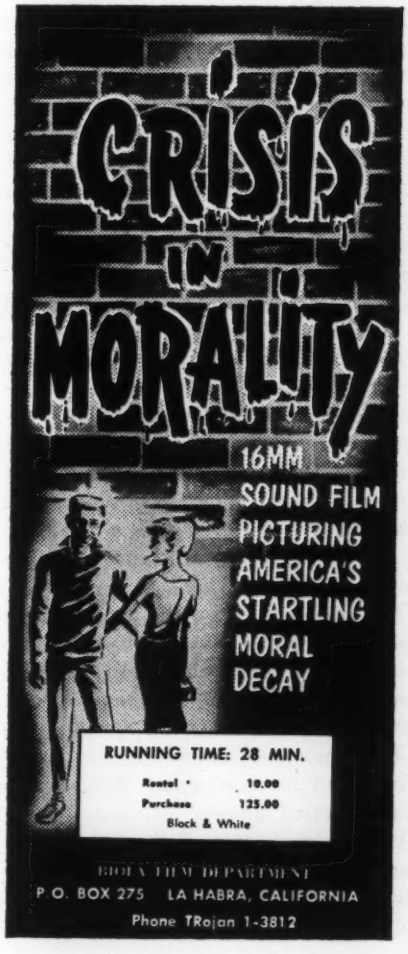
The polling of nearly 5,000 delegates to the convention took some five hours. Jackson was declared the winner by a vote of 2,732 to 1,519.

Taylor then acknowledged his defeat and urged delegates to support Jackson: "The supreme court of the National Baptist Convention has spoken," he said. "Let us all close our ranks behind the leadership of Dr. Jackson."

In the fight for the convention leadership, both the National Association for the Advancement of Colored People and President Kennedy were brought into the dispute.

Taylor's supporters accused Jackson of attempting to use a routine telegram of greetings from the NAACP to further his cause. They obtained a second message from Roy Wilkins, executive secretary of the NAACP, saying that the organization was supporting neither candidate.

Because President Kennedy did not send a telegram of greeting to the convention, Jackson's supporters charged that Taylor's camp had turned the President against their leader.



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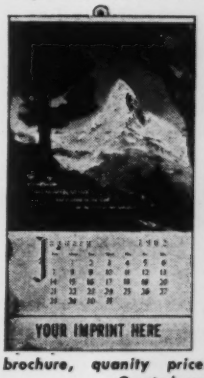

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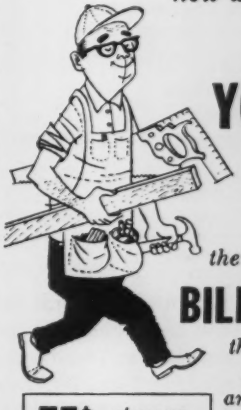

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Convention Circuit

At Bethlehem, Pennsylvania — New regulations on the remarriage of divorced persons were approved at the 29th Synod of the Northern Province of the Moravian Church in America.

The church's previous rules had permitted remarriage only in the case of "an innocent party" in a marriage broken by adultery. Under the new regulations, a pastor is permitted to officiate in the remarriage of divorced persons if in his judgment, and the judgment of the congregation's board of elders, the persons have met the following requirements:

Recognition of personal responsibility for the failure of the former marriage, penitence and an effort to overcome limitations and failure, forgiveness of the former partner, fulfillment of obligations involved in the former marriage, and a willingness to make the new marriage a Christian one by dependence on Christ and participation in his church.

In addition, one of the parties must be a member of the local Moravian congregation, and one year must have passed since the divorce.

The synod also went on record in favor of family planning. Some 110 delegates ended the eight-day meeting by adopting resolutions opposing capital punishment and federal aid to church-supported schools and reaffirming the 1956 synod's call for racial equality in the church.

The Moravian Church in America (Unitas Fratrum) is divided into the Northern and Southern Provinces with a total membership of more than 60,000.

At Tyler, Minnesota—A warning to laymen against the tendency to let their pastors become "errand boys" was made by the president of the American Evangelical Lutheran Church. The Rev. A. E. Farstrup told delegates to the AELC's 84th annual convention that denominational congregations should organize themselves so that many more duties could be taken from the shoulders of their pastors. He said this was particularly important as the AELC moves into union with three other Lutheran bodies and pastors are busy with merger negotiations. Pastors, he advised, also must have time to study and meditate and to counsel with those seeking their help.

One of the actions taken at the AELC convention was ratification, by a vote of 260 to 7, of an agreement of consolidation with the Augustana Lutheran Church, the United Lutheran Church in America, and the Finnish Evangelical Lutheran Church (Suomi Synod). The four groups are of Danish, Swedish, German, and Finnish background.

Vernon E. Nelson, AELC statistician, reported that latest available figures credit the denomination with a total of 24,201 members.

At Cape Girardeau, Missouri—A resolution adopted at the 56th annual General Assembly of The Church of God urged aid to the Russian and Chinese people. It called on President Kennedy and Congress to "feed all the hungry of Russia and China from America's overabundance in the greatest diplomatic move ever proposed."

Presiding at the sessions was Bishop Homer A. Tomlinson of Queens Village, New York, where the church has its headquarters. He has been general overseer of the church since 1943 when he succeeded his father, Bishop A. J. Tomlinson, who founded the body in 1903. Current membership is about 74,000. The church is not connected with any other group having a similar name.

At Tacoma, Washington — The 25th General Synod of the Bible Presbyterian Church, Inc., saw ratification of a proposed change in the name of the denomination to the Evangelical Presbyterian Church. The change had been proposed by the preceding synod and consequently approved by a majority of the 11 presbyteries throughout the country.

The reason given for the name change was to avoid confusion with the Bible Presbyterian Church, Collingswood Synod, made up of churches formerly associated with the General Synod.

The new name became effective immediately and involves about 70 churches in the United States.

Elected moderator of the Evangelical Presbyterian Church was Dr. John M. L. Young. Stated clerk is the Rev. Robert Hastings.

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  Third Award—a complete Audio Bible Sacred Record Library.
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- **Bible Distribution**
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At Cheyenne, Wyoming—Delegates to the seventh annual meeting of the National Association of Congregational Christian Churches moved to establish the group as the official denominational body for Congregational churches that did not join in the merger with the Evangelical and Reformed Church.

The group has been in existence since 1955 and has from the outset expressed opposition to the merger which created the United Church of Christ.

At the most recent three-day meeting, some 370 delegates voted to launch a $4,000,000-$5,000,000 fund-raising drive and to authorize establishment of a "Congregational Center for Graduate Studies."

At Lockland, Ohio — Churches and mass media were urged to awaken America "to the danger of Communist infiltration of youth and student groups" at the 11th annual meeting of the Baptist Bible Fellowship.

In a resolution adopted by nearly 1,000 delegates, the group appealed to the country's schools to educate "our youth in our glorious American patriotic heritage."

The fundamentalist Baptist Bible Fellowship, founded 11 years ago with 64 co-operating churches, now claims a 1,200-church fellowship and a "total membership and Sunday School enrollment constituency" of more than 1,000,000. A missionary arm supports 160 missionaries on 27 foreign fields. Affiliation is maintained with the International and American Councils of Christian Churches.

In another resolution, delegates declared that the United States should withdraw from the United Nations if Communist China is admitted.

In other actions, delegates called for an investigation of the World Federation for Mental Health, a UNESCO agency, charging it with being "an instrument of socialism, subversion and an enemy of biblical Christianity." Members were urged to avoid use of the recently-published New Testament of *The New English Bible.*

Among convention speakers was past president John W. Rawlings, who lamented "the new-time religion" as having "turned churches into recreation halls, nurseries, social service agencies and psychological clinics."

"The new-time religion," said Rawlings, "is just a new worldly Mother Hubbard movement that covers everything and touches nothing. It is not the old-time religion of the Bible at all."

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Call for Chaplains

An urgent plea for volunteer chaplains is being made by Major General Frank A. Tobey, chief of Army chaplains. Some denominations will continue to have more than their share, but the expansion opens up the quotas for a number of others. Tobey observed that there already was a shortage of Roman Catholic, Episcopalian, and Jewish chaplains.

Moving Ministers

An Ohio Congressman is sponsoring a bill to provide that the amount paid to a minister for moving expenses shall be deductible for income tax purposes.

Republican Representative Jackson E. Betts' measure provides an amendment to the Internal Revenue Code that would exclude from taxable income "amounts received for moving himself and his immediate family, household goods, and personal effects to a place at which he is to perform duties as a minister of the Gospel, to the extent used by him for such moving."

Betts pointed out that clergymen in many denominations are required to move from time to time by the custom or rules of their church bodies.

Moving expenses are ordinarily not deductible because the IRS holds that a person usually moves to secure a better position or avail himself of better environment and that moving, therefore, is a personal rather than a business expense.

The Ohio Congressman said the situation is different with regard to members of the clergy.

Brotherly Dispute

A new fight for control of the Lutheran Brotherhood, a billion-dollar fraternal life insurance society, is reported brewing.

A committee of 100 clergymen and laymen has been organized to attempt to call a special convention of society delegates.

Such a meeting, if called, would "review the conduct of the administration since the last convention and reorganize the administration if it appears feasible," one of the leaders of the movement, Gordon A. Bubolz, said.

Bubolz, a director of the society for 18 years, supported the Lutheran Brotherhood's management, led by Carl F. Granrud, president, when an attempt was made to unseat it at the society's 1959 quadrennial convention. This time he is opposing Granrud.

One of the charges that will be made, Bubolz indicated, is that the directors of the brotherhood, on Granrud's recommendation, set aside an action of the 1959 convention putting an age limit of 65 on company officials and department heads.

Bubolz claimed the board action meant that at least four of the society's 12 directors, including Granrud, who were near retirement age, "voted to extend their own terms of office."

The society has members from all Lutheran bodies, but has no official relationship with any particular denomination.

Mending Fences

On a cold day in 1778 British troops tore down a fence belonging to St. Peter's Episcopal Church in Philadelphia and burned it for firewood.

The church, which is marking its 200th anniversary this month, never wrote off the loss.

In this case, the perseverance paid off to the tune of $18, recently paid by British Chancellor of the Exchequer Selwyn Lloyd—out of his own pocket.

Officially, the British government rejected the claim made by the rector of St. Peter's, the Rev. Joseph Koci, for payment of the original debt plus compound interest of $756,000.

But Koci said that with receipt of Lloyd's personal check for six pounds, eight shillings, and one penny, he would see that the account was closed.

"As for the compound interest," he declared, "we can willingly forget it in the interests of Anglo-American amity."

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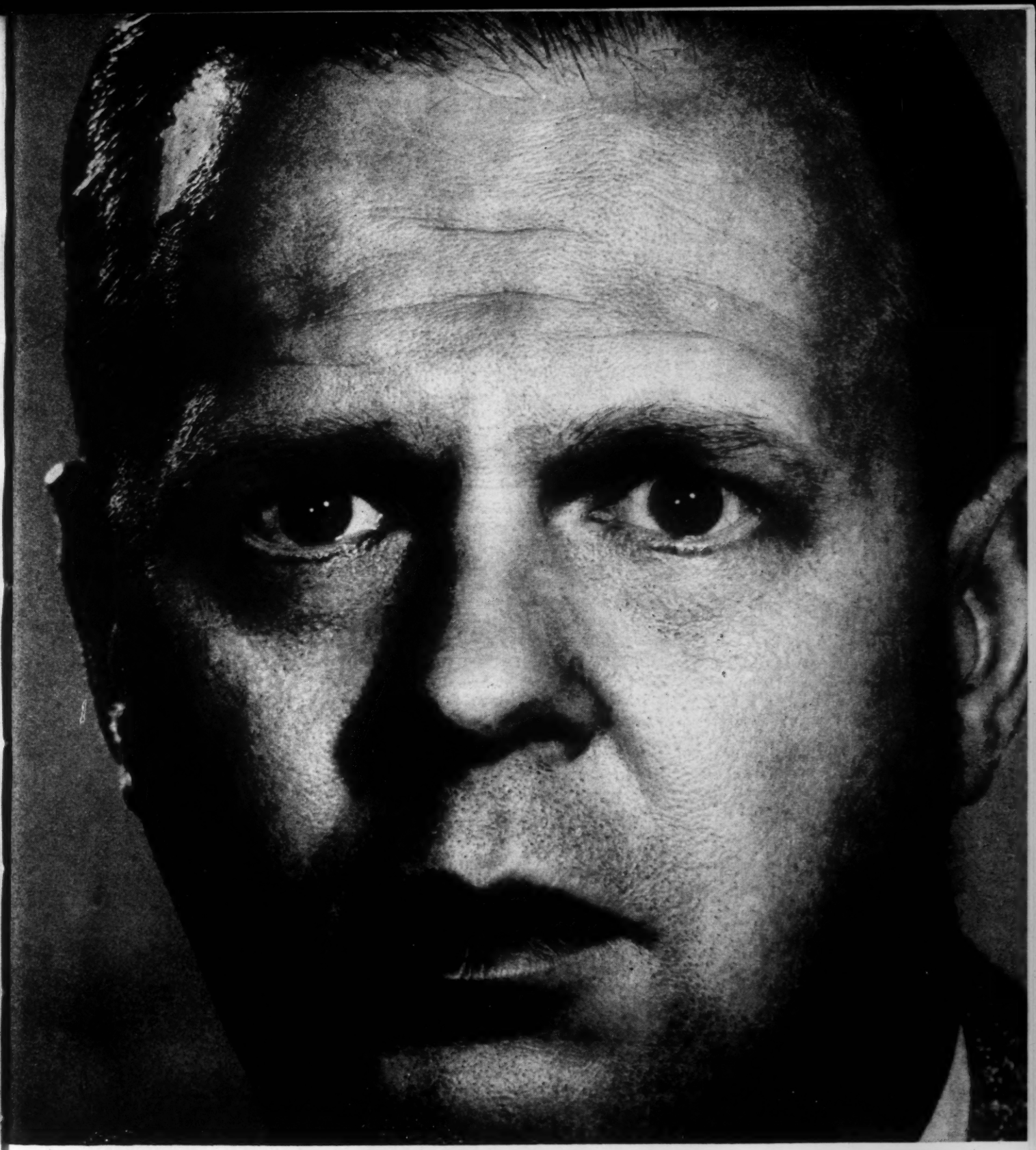

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Holding Seats

The three Arab Christian members of the 120-member Israeli parliament were re-elected last month.

One was Elias Nakleh, Eastern Rite Catholic, a member of Premier David Ben-Gurion's Mapai Party.

The others were Youssef Khamis, a Protestant Episcopalian, who is a member of the leftist Mapai Party; and Tewfik Toubi, a Greek Orthodox.

Communists increased the number of their seats from three to five. In Nazareth they gained almost half the votes.

More Angola Arrests

Portuguese secret police arrested four American Methodist missionaries in strife-torn Angola, according to an announcement from the Board of Missions of The Methodist Church in New York.

Two ministers and two laymen were taken into custody, the board said, adding that charges against the missionaries are unknown.

The arrests brought to five the number of American Methodist missionaries picked up by Portuguese police in Angola, where a civil war between white settlers and Africans has been raging for nearly six months.

The Rev. Raymond E. Noah of Palco, Kansas, was arrested July 14 and held for 28 days before being deported to Geneva.

Two of the missionaries, the Rev. Wendell Lee Golden of Rockford, Illinois, and Marion Way, Jr., of Charleston, South Carolina, were reportedly arrested in Luanda, capital of Angola.

The others, Fred Francel of Endeavor, Wisconsin, and the Rev. Edwin LeMaster of Lexington, Kentucky, were said to have been picked up by police in the city of Quessua.

Communist Cynicism

East German authorities, in a move branded by church circles in Berlin as one of unprecedented cynicism, barred Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany, from returning to East Berlin this month after he had paid an eight-hour visit to West Berlin on official business.

The action was taken despite the fact that the East German officials, acceding to a request from the management of the Evangelical Church of Berlin-Brandenburg, had issued a temporary pass to Scharf permitting him to cross the border barricades.

When Scharf, who has resided in East Berlin since 1951, returned to the border checkpoint, Communist police took away his East Berlin identity card and pass, ostensibly to investigate the documents. Thirty minutes later, he was informed that he would not be allowed to re-enter East Berlin and that the decision was "final and not subject to further discussion." His identity card and pass were confiscated.

Reason given for Scharf's expulsion was that he had retained his West Berlin identity card and thus failed to make clear his claim to East Berlin citizenship.

Fear was expressed that Scharf's expulsion might result in a breakdown of German Lutheranism over the political barrier. The church is the only remaining major institution which operates on both sides of the divided Germany.

PEOPLE: WORDS AND EVENTS

Deaths: The *Rt. Rev. Theodore Nott Barth,* 63, bishop of the Episcopal diocese of Tennessee; in Memphis . . . the *Rt. Rev. Charles A. Clough,* 58, bishop of the Episcopal diocese of central and southern Illinois; in Springfield . . . *Dr. Thomas M. Johnstone,* ex-moderator of the General Assembly of the Irish Presbyterian Church . . . *Colonel P. L. DeBevoise,* former national secretary of the Salvation Army; in Atlanta . . . the *Rev. Joseph Scott,* 93, a founder of the Church of God denomination and an adviser to William Jennings Bryan in the historic Scopes trial; in Chattanooga . . . the *Rev. Norman S. Townsend,* 44, newly appointed chaplain of Gordon College and Divinity School; in Wolfboro, New Hampshire.

Resignation: From the editorship of the *Ohio Baptist Messenger,* the *Rev. R. G. Puckett.*

Appointments: As professor of Bible and religious education at California Baptist College, *Dr. Cecil M. Hyatt* . . . as general director of The Evangelical Alliance Mission, *Vernon Mortenson.*

Elections: As president of the Northern Province of the Moravian Church in America, the *Rev. Kenneth C. Hamilton* . . . as moderator, National Assn. of Congregational Christian Churches, *Laurance E. Frost.*

BOOK FORECAST

(*Cont. from p. 20*) of the Faculty of Protestant Theology, University of Montpellier, translated by O. R. Johnston (Eerdmans); *Plain Mr. Knox,* by Elizabeth Whitley (John Knox Press), biography of Calvin's Scots counterpart by the wife of the present minister of Knox's St. Giles Cathedral; *Anabaptism in Flanders,* by A. L. E. Verheyden (Herald Press), covers period of 1530-1640; *The Yale Edition of the Works of St. Thomas More,* edited by Louis L. Martz, Richard S. Sylvester, and others, twin editions of More's works—a 14-volume scholarly edition and a popular seven-volume edition, the latter beginning with *St. Thomas More: Selected Letters,* edited by Elizabeth F. Rogers (Yale University Press, which also releases *St. Thomas More: A Preliminary Bibliography of His Works and of Moreana to the Year 1750,* compiled by R. W. Gibson with a Bibliography of Utopiana compiled by R. W. Gibson and J. Max Patrick); *The Catholics in England: 1559-1829,* by M. D. R. Leys (Longmans, Green); *Henry More: The Rational Theology of a Cambridge Platonist,* by Aharon Lichtenstein (Harvard University Press); *Swift and Anglican Rationalism,* by Phillip Harth (University of Chicago Press); *John Wesley,* by Ingvar Haddal (Abingdon); *David Brainerd: Beloved Yankee,* by David Wynbeek (Eerdmans); *Fathers of the Victorians: The Age of Wilberforce,* by Ford K. Brown (Cambridge University Press), a new assessment of the Evangelical Revival in the Church of England at the beginning of the nineteenth century; *Letters and Diaries of John Henry Newman,* edited by C. S. Dessain, Volume XI, first of a series of volumes, this one covering October, 1845-December, 1846 (Nelson); *Great Evangelical Preachers of Yesterday,* by James McGraw (Abingdon), from Wycliffe to Jowett; *American Protestantism,* by Winthrop S. Hudson (University of Chicago Press); *The Twentieth Century in Europe,* by Kenneth Scott Latourette, Volume IV of the series *Christianity in a Revolutionary Age* (Harper); *Luther in the 20th Century,* by D. Peter Brunner and Bernard J. Holm (Augsburg), the relevance of Luther's ideas today; *Religion in the Soviet Union,* by Walter Koslarz (St. Martin's Press); *The Wild Goats of Ein Gedi,* by Herbert Weiner (Doubleday), Jewish and Christian religious life in modern Israel; *The Ecumenical Movement,* by Charles Boyer, S.J., Volume 138 of *The Twentieth Century Encyclopedia of Catholicism* (Hawthorne); and to summarize: *Who's Who in Church History,* by Elgin S. Moyer (Moody Press).

Turning to OLD TESTAMENT AND ARCHAEOLOGY, one sees the Decalogue as a compelling theme, witnessed by two works titled *The Ten Commandments,* by James Burton Coffman, Church of Christ minister (Revell) and Terence J. Finlay, Episcopal rector (Scribner's), and a third volume called *The Ten Commandments in Modern Perspective,* by Baptist minister Owen M. Weatherly (John Knox Press). Other offerings: *God's Covenant of Blessing,* by John P. Milton (Augustana); *Ancient Israel—Its Life and Institutions,* by Roland De Vaux (McGraw-Hill); *The Living World of the Bible,* M.-J. Steve (World Publishing Co.), a profusion of photographs and maps; and *Prophecy and Religion,* by John Skinner, studies in the life of Jeremiah (Cambridge).

In the field of NEW TESTAMENT, Zondervan announces a new translation: *Norlie's Simplified New Testament,* by Olaf M. Norlie, which will include *The Psalms for Today,* a new translation by Roland K. Harrison. Eerdmans offers *Commentary on the Second Epistle to the Corinthians,* by Philip E. Hughes, which sustains the quality of its series, *The New International Commentary on the New Testament.* Concordia releases *The Word of the Lord Grows,* by Martin H. Franzmann, a guide to origin, pur-

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OCTOBER 13 ISSUE

CHRISTIANITY TODAY

FIFTH ANNIVERSARY NUMBER

The Poetry of T. S. Eliot
JAMES WESLEY INGLES

Messianic Concepts in Israel
THE EDITOR

The Way into the Kingdom
FRANK BATEMAN STANGER

Dare We Follow Bultmann?
WALTER KÜNNETH

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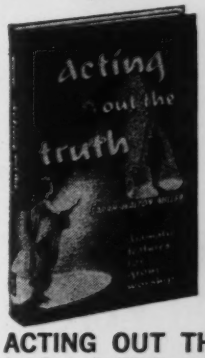

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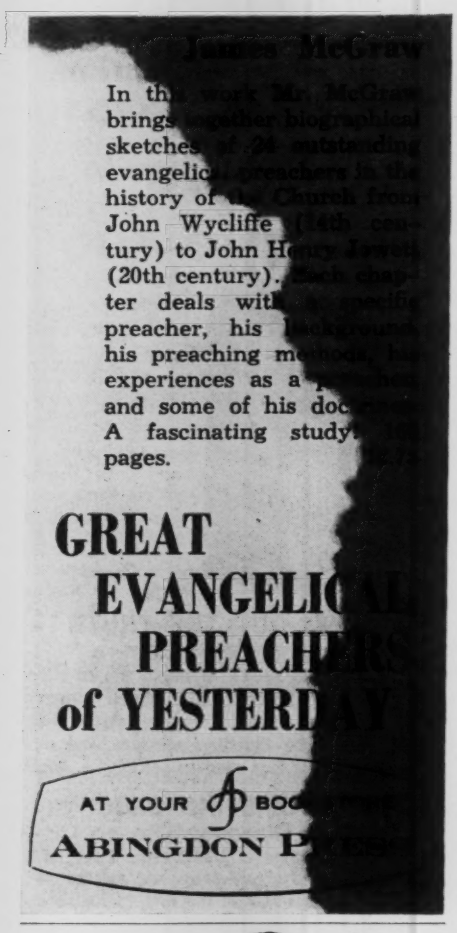

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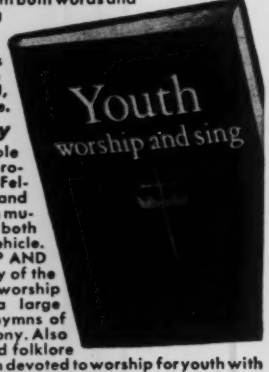

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pose, and meaning of the New Testament; Westminster, *Paul and His Predecessors,* by A. M. Hunter. John Knox Press presents Walter Lüthi's *The Letter to the Romans*; Loizeaux, August Van Ryn's *Acts of the Apostles*; and Harper, D. T. Niles' *As Seeing the Invisible,* a study of the book of Revelation.

Spanning the two testaments is a remarkable five-volume set, *The Illustrated World-of-the-Bible Library,* the four Old Testament volumes having been revised by the board of editors from a 1959 Israeli work, *Views of the Biblical World.* For its dazzling photographic portrayal of Bible lands with each illustration tied to a text and commentary, McGraw-Hill announces an $87.50 price until June 1 —$100 thereafter. Wives, look to your wardrobes!

In the critical area of MISSIONS, Eerdmans announces *Pentecost and Missions,* by Harry R. Boer (formerly of Calvin Seminary), on the nature and task of the Church, with foreword by W. A. Visser 't Hooft; Zondervan, *Facing the Unfinished Task,* the messages of the Congress of Foreign Missions in Chicago last December, sponsored by Interdenominational Foreign Missions Association; and Doubleday, *The Churches and Rapid Social Change,* by Paul Abrecht, on the social and economic revolution in Asia, Africa, and South America and its effect on the indigenous churches.

And what of the mission to our young? In RELIGIOUS EDUCATION, evangelicals await *Human Development, Learning and Teaching,* by that able educator Cornelius Jaarsma, as he presents a Christian approach to educational psychology (Eerdmans). Rachel Henderlite calls attention to the tragic influence of secular philosophies upon Christian education in *Forgiveness and Hope* (John Knox Press); while Bernhard E. Olson examines "roots of bias" – racial, ethnic, and religious – in Protestant church-schools (Yale University Press).

Then there is the cure of souls. In PASTORAL THEOLOGY, one awaits a Dutch work, *Soul Care,* by G. Brillenburg Wurth (Presbyterian and Reformed); of U. S. origin there is Daniel Day Williams' *The Minister and the Care of Souls* (Harper); and to the minister's relief comes *Counseling for Church Leaders,* by John W. Drakeford (Broadman)—how church leaders can share the pastor's counseling load!

With this help, perhaps more can be done about THE PREACHER AND HIS SERMONS. Toward this end, read *The Preacher's Portrait in the New Testament,* by John R. W. Stott, this being Fuller Seminary's Payton Lectures by the London Minister and Queen's Chaplain (Eerdmans). Baker announces further volumes in its series, *Proclaiming the New Testament,* edited by Ralph G. Turnbull: *The Gospel of John,* by Ronald Ward; *The Epistles of I-II Peter,* by Cary N. Weisiger III; and *The Epistles of James, I-II-III John, Jude,* by Russell Bradley Jones. Joseph Sittler seeks to help the minister preach to his times in *The Ecology of Faith,* the Lyman Beecher Lectures (Muhlenberg).

In LITURGY AND WORSHIP, there are: *Enter with Joy,* by Stephen F. Bayne, Jr. (Seabury); *Christian Worship,* by T. S. Garrett (Oxford); and *The Worshipping Church,* by James Earl Massey (Warner Press).

The theme ETHICAL AND SOCIAL PROBLEMS covers a multitude of ills. On war and peace: *The Christian and Power Politics,* by Alan Booth (Association Press), "hard international realities in the light of the Gospel"; *Pattern for Peace,* compiled and edited by Harry W. Flannery (Newman Press), papal recommendations for the international order gathered from official commentaries of recent years. On a familiar deterrent to peace: *Communism, Its Faith and Fallacies,* by James D. Bales (Baker). On racial tension: *Antislavery,* by Dwight L. Dumond (University of Michigan Press), on the origins of the Civil War; *Black Like Me,* by John Howard Griffin (Houghton Mifflin), a white disguised as a Negro in the South. On social action: *Methodism and Society in the Twentieth Century,* by Walter G. Muelder (Abingdon), development of the Methodist social conscience; *Protests of an Ex-Organization Man,* by Kermit Eby (Beacon Press), sharp criticism of over-organization of labor, religion, and education.

So there they are—many-splendoured in variety but waxing dissonant to the discriminate ear as the variant voices become shrill in defense of diverse canons of loyalty to the Word of God. Evangelical voices command a hearing but speak with nothing like the comparative volume of other eras . . . such as days when thunder rolled from Wittenberg, Zürich, Geneva, and Edinburgh.

There is yet too much contentment with less than the best in literary productivity. That truthful content ultimately outshines artistic error cannot be denied, but the servant of God may not be at ease until form and content are woven into a harmony of truth and beauty reflective, in a measure, of the glory of God. FRANK FARRELL

Books in Review

THE CHOICE: VERBAL REVELATION OR SKEPTICISM

Religion, Reason and Revelation, by Gordon H. Clark (Presbyterian and Reformed, 1961, 241 pp., $3.75), is reviewed by Bernard Ramm, Professor of Systematic Theology, California Baptist Seminary.

In five clearly-written and incisively-argued chapters, Gordon H. Clark has given us his basic thinking about Christian apologetics whose function he conceives to be to give us a "rational world-view" (p. 111). Clark operates from two basic points of leverage. On the positive side he considers that only in special revelation do we have a religion capable of rational defense; on the negative side he uses the law of contradiction to show that all competing systems fall victim to the *reductio ad absurdum.*

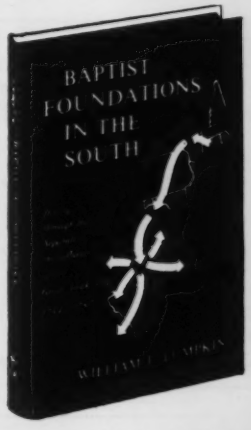
There are several felicitous features to the book. The literary style is a model of English clarity. The logic of the book is beautiful! One had better have his logical house in order or Clark will make short work of him (and this makes reviewing his book difficult!). Time and again Clark uses the law of contradiction to decimate an opposing view. He challenges the logical positivists to state their philosophy in defiance of the logic of contradiction. In the past century there have been many theologians who have defended the notion of a finite God as a resolution to the problem of evil. Clark argues decisively (to this reviewer) that from the standpoint of logical form one can argue for a finite devil who finds too much good going on in the universe to suppress it all! The logical structures of the two arguments are isomorphic so we are left with no criterion to choose one over the other.

Furthermore a refreshing honesty pervades the entire book. Clark believes that all thinking starts from presuppositions. Therefore there is no real sense in trying to cover them up or introduce them covertly into the argument. Clark comes right out in broad daylight and forcefully announces his assumptions. For example, he affirms that he is out to defend Christianity, and Christianity in the form of Calvinism, and Calvinism as exhibited in the Westminster Confession of Faith (pp. 23 f.).

Clark's basic procedure is to show first that alternatives to Christianity default at the point of consistency and fall victim to the *reductio ad absurdum;* and then to show that only in Christian revelation is there grounds for a rationally-consistent world-view. To accomplish this he discusses five different topics which are the chapter divisions of his book: religion, philosophy, language, ethics, and evil.

In chapter one he shows that all attempts to define religion in a general way result in a logical mess. The only way out is to define religion as Christianity and that in turn as Calvinism. In chapter two he attempts to show that the history of modern philosophy results in ignorance or contradiction or skepticism. Only in Christian revelation can reason find its way to true rationality. This is to this reviewer the most rewarding chapter of the book. In chapter three Clark shows that attempts to define theological language as in some way logically odd or as complete symbolism fall to the ground for they only manage to say that religious language is meaningless or senseless. Only in literal religious language (coupled with revelation, verbal inspiration, and innate logic, cf. p. 150) is there a resolution to the problems of religious language. In the fourth chapter Clark finds the solution to the fundamental problem of ethics in the expressed will of God which is the right in itself purely because God so utters it. In the last chapter the resolution to the problem of evil is not to be found in the so-called doctrine of the freedom of the will (which is customary) but in the Sovereign God who is the cause of all things but not the author of all things.

One of the clear statements of his position is found on page 87: "Therefore I wish to suggest that we neither abandon reason nor use it unaided; but on pain of skepticism acknowledge a verbal, propositional revelation of fixed truth from God. Only by accepting rationally-comprehensible information on God's authority can we hope to have a sound philosophy and a true religion." He also calls his view a Christian intellectualism by which he means the primacy of the truth (p. 105). In the traditional language of apologetics his formula is the Augustin-



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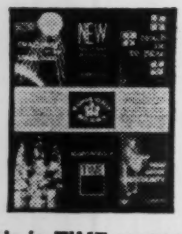

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ian-Anselmic one that we must believe in order to understand.

Clark does not fear a frontal attack on any who may in some manner confuse the strong position of the Westminster Confession. Accordingly he frequently takes on the fundamentalists for their pietism or obscurantism or anti-intellectualism. He also crosses swords with Hodge, Carnell, and Berkouwer for at some critical point each of these has waivered from the Westminster Confession.

Clark is strongest in philosophy where his meticulous knowledge of the history of philosophy is used to the best advantage. And he is best in philosophy when he is engaging in refutation. How refreshing is his logical clarity in a day when truth, proposition and consistency are reckoned as spiritual and theological penalties. If any student or pastor or professor is low on apologetic ammunition, here is plenty for replenishing the arsenal.

Some of the points about which there could be further discussion and at which there is perhaps some difference of opinion between author and reviewer are: *1.* It cuts down on the labor to define Christianity in terms of the Westminster Confession of Faith but this stipulation stands in need of considerable justification. 2. The Westminster Confession puts great emphasis upon the witness of the Spirit which is missing in Clark's approach, which suggests not so much an oversight but an inability to see how this doctrine can possibly fit into his scheme of verification (Westminster Confession, I, v, vi.). 3. The equal ultimacy of reprobation and election (p. 238) seems to me to commit the Gospel to arbitrariness and not to the good news of love and redemption *for sinners.* 4. There is no development of the dynamic side of the Word of God as found in Isaiah 55 or Heb. 4:12-13 and as expressed in the Hebrew word, *dabar.* 5. With Clark's basic theses about language I am in agreement. But I feel that his understanding of language is formed too exclusively under the shadow of logic and does not allow enough for what may be learned from literature and linguistics. In that he believes all metaphorical language can be reduced to propositions without remainder I suspect that his theory of aesthetics and mine are divergent. 6. His treatment of ethics sounds to me like an ethical nominalism. The right is solely, simply what God decrees. God is ex-*lex* and is therefore responsible only to himself. *But what is this "himself?"* Is God ex-love? ex-pity?

ex-mercy? ex-righteousness? Can it really be that it is wrong to sacrifice Isaac on Monday, right on Tuesday, and wrong again on Wednesday? 7. Clark argues that the idea of God is innate. The Reformed tradition has been very cautious at this point. Warfield agrees that the idea of God is innate but says it is a doctrine to be treated with great care (*Calvin and Augustine,* p. 34, fn. 4) whereas Bavinck rejects the idea outright (*Doctrine of God,* pp. 48 f.). They (the Reformed theologians) did teach the *sensus deitatis* and the *semen religionis* but never in any traditional philosophical sense of an innate idea of God. It was rather a piece of general revelation speaking to God's continuous witness within the creature but never as the creature's "possession." 8. The most difficult chapter is the last because it contains a number of precise, almost hair-splitting, definitions and distinctions as well as a very closely-reasoned argument which at times becomes very difficult to follow. It defends a traditional Calvinistic determinism (in contrast to a mechanical or Islamic determinism) in which God is the cause of all that happens but not the immediate author of all that happens. I do not think that this absolutizing of the sovereignty of God in theology really catches the heartbeat of Scripture. At this point I find more scriptural consistency in Christological Lutheranism.

BERNARD RAMM

MADISON AVENUE REGNANT

The New-Time Religion, by Claire Cox (Prentice-Hall, 1961, 248 pp., $3.95), is reviewed by Floyd Doud Shafer, Pastor, Salem Presbyterian Church, Salem, Indiana.

That the world has joined the church, at the church's friendly invitation and to the conversion of the church to the world's ways, is no longer news: all that remains is to record the results. Miss Cox, United Press International religion writer, documents the victories of Madison Avenue, the men in grey flannels and the keen executives in the best of brisk, gay, crisp, statistics-studded and quotation-filled reportorial manners. In 17 chapters, Miss Cox describes the "new look" and the new folklore of snappy American religion. She discusses: why religion is so popular and so irrelevant, the new genre of soft-sell evangelists, the frustrating effect of the burst of religious activity on the pulpit and manse, architecture as a symbol of confusion, conflicts regarding hymns, Bible translations, biblical illiteracy, the ambiguous situation in the church school, the cult of togetherness, the new religion and social issues, and the kind of theology required to fit the atmosphere surrounding the busy church office, swimming pool and coffee hour. Through it all we see a clergy busy with everything but essentials, immensely popular yet strangely unwanted except in the more frivolous aspects of "successful" religion, and here we see a religion whose volubleness on every subject is equalled only by an attending inability to influence itself or its society toward righteousness. Most of the big names of the popular leaders are present with their appropriate quotes. Miss Cox makes small effort to criticize and an air of happy accord with the whole business pervades her writing. She does, however, make a meek plea for the return of *The Old Rugged Cross* to the hymnals, and she hopefully suggests that religion's growth to bigness through merger will lead to a complete reunion of all Christendom. Roman and Jewish churches are included in her survey; however, the Jews are omitted from the final merger. Surely, Madison Avenue will find some way to include them, if Romans 11 won't work.

The serious omission of the work is the failure to take cognizance of the vast number of pastors and lay people to whom this new-time religion is not progress but apostasy, not theology but anthropology, and not soteriology but social acceptability. In sum, Miss Cox records the modern parallel to the popular religion of Jeroboam II; and, by a mere recitation of the successful facts, she unwittingly summons many Amoses to arise in the land. When we have all finished with these clever reports, the Amoses will come: will the official priests of the new-time religion have ready-to-mouth the rebuffs that greeted Amos?

FLOYD DOUD SHAFER

CHRIST AND THE MODERN

Christianity and Modern Man, by Albert T. Mollegen (Bobbs-Merrill, 1961, 160 pp., $3.50), is reviewed by Geoffrey W. Bromiley, Professor of Church History and Historical Theology, Fuller Theological Seminary.

This is a book with some obvious merits. It is short and lucid. It covers some of the great themes of the modern age in simple and understandable terms. The development of recent thought is clearly and adequately portrayed, and the weaknesses in modern systems, both

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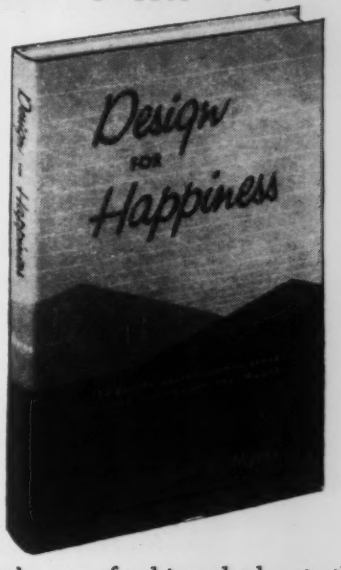

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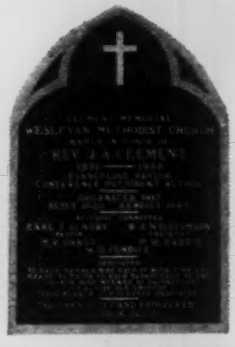

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philosophical and psychological, are exposed with acumen. Good use is made of modern literature, especially Auden, Eliot, and Koestler. The main themes of Christianity are presented with general fidelity, although in modern terminology and not without a measure of reinterpretation.

This leads us to some no less evident defects. The phrasing might have been amended to avoid certain colloquialisms in the original spoken form. Again, an index would have been useful considering the many references and the relatively high cost. More seriously, one wonders if the balance of the work is really satisfactory. Does not the positive statement require more space than is given? I further query whether the constructive statement is materially so good as the preceding analysis. The intellectual content of revelation is unnecessarily depreciated on page 102. Again, the element of general revelation is overemphasized on page 105. There is a distinct demythologizing trend on pages 114 ff., and justifiable impatience with historiographical pedantry is carried too far on pages 120 ff. Even such great doctrines as the Incarnation and the Atonement, though maintained, seem to have suffered from a process of generalizing and trivializing which is hardly in keeping with the New Testament.

In short, we have here a work which is to be commended for its avoidance of jargon and its historical analyses, but which unfortunately falls short of the full and definite presentation of the Gospel which is primarily required.

GEOFFREY W. BROMILEY

NOVELISTS AND RELIGION

The Ark of God; Studies in Five Modern Novelists, by Douglas Stewart (Carey Kingsgate, 1961, 160 pp., 8/6), is reviewed by Arthur Pollard, Lecturer in the Department of English, Manchester University.

Mr. Stewart, who is Assistant Head of Religious Broadcasting for the BBC, considers his chosen novelists (from James Joyce to Joyce Cary) as representative of various religious allegiances. Within their limit, these 1960 Whitley lectures are a brave and quite successful attempt at a large subject. It is good to find a person so well aware of the literary presentation of contemporary religious problems.

Nevertheless, the chapter titles suggest some strange associations, Aldous Huxley and mysticism, for instance. Huxley can be classified as a mystic, but

only in a very special sense. Similarly, Graham Greene's is a particular kind of Catholicism. Mr. Stewart, be it said, pleads that we regard his linkages loosely; and he has made some effort to indicate the necessary qualifications. Again, Rose Macaulay's Anglicanism (in *The Towers of Trebizond*) is only partial. Can there indeed be a comprehensive statement about a church itself so comprehensive? Certainly many Anglicans would prefer to be aligned with Joyce Cary's Protestantism. And is Rose Macaulay important enough to be placed alongside the others? I should have preferred a fuller treatment of William Golding who gets a few paragraphs in a parenthesis, for he is certainly the most significant religious thinker among practising novelists.

Mr. Stewart intersperses in his chapters some theological comments, for example, on the ineffective, because antiquated, use of ecclesiastical and literary dogmatism ("the Church teaches," "the Bible says") in our day. But he has not quite recognized the essential relationship of a live dogma with the Pentecostal experience which he later eulogizes. There is also an enlightened comment on the Church of England's obfuscated attitude towards divorce.

The criticisms above should not be misinterpreted. They have been provoked by the stimulating quality of Mr. Stewart's book. ARTHUR POLLARD

GOD'S SON: LIGHT OF LIGHT

Light Against Darkness, by Bela Vassady (The Christian Education Press, 1961, 176 pp., $3), is reviewed by M. Eugene Osterhaven, Professor of Systematic Theology, Western Theological Seminary.

The author of this volume is representative of one of the oldest members of the Protestant family of churches, the Reformed Church of Hungary. Responding early to reform once the movement got under way, the five royal free cities in Hungary became Protestant in 1525, and the whole country embraced the new faith and became a bastion of evangelical religion in Eastern Europe. Centuries of oppression and persecution by Hapsburg, Jesuit, and Turk were not able to eliminate it from the life of the people, so 4 million Hungarian Protestants remain today in Europe. Dr. Vassady taught in three of the seminaries of the Reformed Church of Hungary before coming to America after World War II as the official representative of Magyar Protestantism. Presently he is professor of systematic theology at the seminary of the United Church of Christ in Lancaster, Pennsylvania.

This volume, his second in English, represents the author's "system" of theology. It is no closed system of thought but rather one in which all is seen in the light of God manifest in his revealed Word, the quintessence of which is Christ. The theme "light against darkness" runs from creation through the redemption promised in the Old Testament and declared in the New, to a chapter on the Christian's walk and two additional chapters on the mission of the Church and the Christian. God's com-

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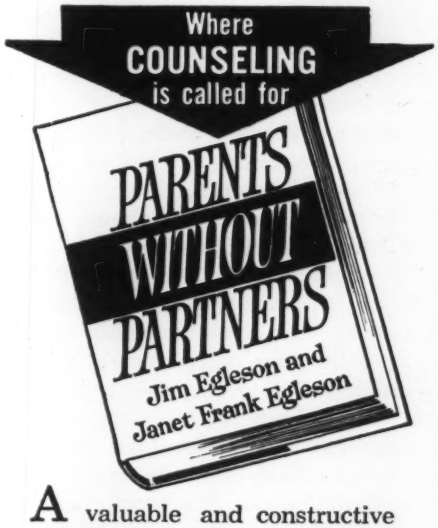

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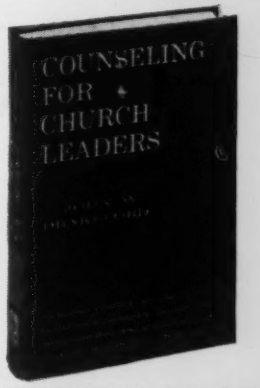

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mand, "Let there be light," marked the beginning of creation and is the reason that science is possible. Science needs religion; its two theories of the origin of the universe, evolution and the steady-state theory, are reminiscent of the Christian truths of creation and providence. Science is not sufficient to itself but must move out into metaphysics and theology (p. 22). Theology too is dependent on the physical world to express the inexpressible (p. 15 f.).

The fact that in the salvation of mankind light overcomes darkness shows that God is good and almighty (pp. 78 f., 164). In his light-bestowing goodness he binds his people into a partnership of repentance, gratitude, hope, love, and obedience so that they may discharge their light-bearing mission to the whole world (pp. 82 ff., 168).

The book employs much Scripture in establishing its positions. It is a happy blend of scientific and devotional writing, as all good theology should be, and stylistically it makes for pleasant reading.

M. EUGENE OSTERHAVEN

TITANS OF THE CHURCH

Valiant For Truth, compiled and edited by David O. Fuller with biographical introductions by Henry W. Coray (McGraw-Hill, 1961, 460 pp., $7.95), is reviewed by Earle E. Cairns, Chairman, Department of History and Political Science, Wheaton College (Illinois).

Few collections of documents cover the whole scope of church history. Hence, evangelicals will welcome David O. Fuller's collections of letters, sermons, prayers, speeches, theological works, and autobiographical selections from the pens of godly men from Paul to Machen.

Not only do the selections reflect several types of Christian literature but the choices embody the main interest of each writer's life. Carey's otherwise not readily obtainable essay on Christian missionary obligation or selections from the diary of Brainerd demonstrate this. The hitherto unpublished "On the Trinity" by Jonathan Edwards adds interest. The inclusion of many fine specimens of expository preaching provide illustrations of that technique which is so much needed in the contemporary pulpit.

The selections are enhanced by accurate, relevant, and creative biographical sketches of each writer from the pen of Henry W. Coray. Biographer and compiler have co-operated fruitfully.

Ministers or laymen who feel at times

that they alone are "valiant for the truth" or need encouragement to declare the "whole counsel of God" will receive encouragement and inspiration from the reading of these selections. The great Christians portrayed here valiantly upheld, even at the cost of life, such verities of the faith as the authority of the Bible, the Virgin Birth, and the atoning death and resurrection of Christ.

EARLE E. CAIRNS

TRAGEDY RECONSTRUCTED

On the Trial of Jesus, by Paul Winter (Walter De Gruyter, 1961, 216 pp., 22 DM), is reviewed by Palmer D. Edmunds, Professor of Law, The John Marshall Law School, Chicago.

A reviewer of a recent book dealing with the life of Jesus asked the questions, "How many lives of Jesus, I wonder, have been published in the last century? Is there, after all, anything to be said about the four Gospels?" Whatever may be the answer, there would doubtless be general agreement that the way should be left freely open for attempts to throw new light upon the life and death of the One who, to the Christian, is the most important figure of human history.

In his book, *On the Trial of Jesus,* Paul Winter undertakes a reconstruction of Jesus' trial and execution. Manifesting, by copious annotations, familiarity with surviving pagan and Jewish records, the author recognizes these as being of supplementary value with reference to such matters as the character of Pilate and the workings of Jewish law and legal institutions. For his main source material, however, he goes direct to the Gospels and undertakes a historical analysis "of documents which were neither written for historical purposes nor by persons used to thinking in historical terms." In the process, which involves frequent recurrence to the precise language of the original Greek texts, "editorial accretions" are separated from "traditional elements," and distinction is drawn between "primary" and "secondary" traditions. The author admits frankly that some questions cannot be answered with certainty, but one following through his analysis becomes impressed with the reasonableness of the conclusions reached. The need of spreading the events described in the four Gospels over a period of several days is held to be obviated. Thus, instead of five descriptions of the mockery of Jesus, one emerges to correspond to the very earliest setting. Jesus is held to have been arrested by Roman military personnel for military reasons, and condemned on grounds of a political rather than a religious character. Concepts such as orthodoxy or heresy did not then exist. "Heresy in its modern sense is an achievement of Christian history."

More readily meaningful to the one already well-grounded in biblical learning, the book is nevertheless readable by the layman who is interested in gaining for himself the greater insight into the Scriptures that comes from a workable understanding of their history and composition.

PALMER D. EDMUNDS

CREATIVITY ENTHRONED

Intellectual Foundation of Faith, by Henry Nelson Wieman (Philosophical Library, 1961, 212 pp., $3.75), is reviewed by David Hugh Freeman, Associate Professor of Philosophy, University of Rhode Island.

Mr. Wieman asks the question: What can save man from his self-destructive propensities and most completely actualize the constructive potentialities of human existence? Wieman examines answers of Dewey, the Personalists, Tillich, Barth, the world community, education, and freedom in order to give his own answer in terms of "the faith of liberal religion."

Liberal religion, as Wieman conceives of it, rejects deliverance by way of an infinite, omnipotent and perfect being and seeks it in a creativity in human life which is not infinite, omnipotent, and perfect "but which operates in human life under knowable conditions, many of which man can provide." When creativity generates insights, creativity may be called "God." God is not a person any more than a square is a circle. "God is found in the divine creativity empirically transforming man as he cannot transform himself, thereby expanding the range of what he can know and control, can appreciate as good and distinguish as evil, can understand evaluatively in the unique individuality of his fellowmen and himself."

While Wieman's analysis of the position of others is informative, his rejection of historic biblical Christianity is frequently written in language that is utterly meaningless. Such an expression as "creativity creates ex nihilo" is similar to a "grin without a cat." God, the Creator of heaven and earth, has van-

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ished in Mr. Wieman's world. What remains is creativity without a creator. It is most curious! DAVID HUGH FREEMAN

NEED: EVANGELICAL TOYNBEE

Prophecy for Today, by J. Dwight Pentecost (Zondervan, 1961, 191 pp., $2.95), is reviewed by Merrill C. Tenney, Dean of the Graduate School, Wheaton College (Illinois).

In the past 30 years there has been a noticeable decline in the preaching of prophecy due partially to a reaction against extreme positions that some of its advocates formerly held, and partially to the rise of other questions, such as the nature of revelation and the character of the church, which have shifted the focus of theological discussion in a different direction. Dr. Pentecost re-emphasizes the value of predictive prophecy for the modern church, while making allowance for the errors of the past. He attempts to restate its basic truths for the present situation.

In 17 short chapters, based on sermons delivered to an average church audience, he discusses such subjects as "The Next Event in the Prophetic Program," "Israel's Title Deed to Palestine," "The Coming Great World Dictator," "The Rise and Demise of Russia," and others. He follows generally the premillennial scheme of predictive prophecy advocated by Seiss, Scofield, Gaebelein, and others — namely, the rapture of the church, a seven-year period of tribulation in which the world will be dominated by a revived Roman empire, the preaching of the Gospel by a small group of Jews who acknowledge Christ as their Messiah, the ultimate destruction of the Gentile forces by the armies of heaven, and the establishment of the millennial kingdom.

The most novel feature of the book is the statement that Russia will become the means of awakening a reconstituted state of Israel to its need of God, and that the attack upon Israel by the "King of the North" will take place in the middle of the tribulation period.

Whether Dr. Pentecost is correct in all of his interpretations only time will tell. He has endeavored to deal with broad trends rather than with petty detail, and to retain the practical evangelistic note that should characterize all preaching of prophecy. He does not attempt to set dates, though he believes that the chain of events associated with the advent of Christ could begin at any time. He makes the rapture of the Church an integral part of the total proc-

ess of consummation rather than the "trigger" of the end-time.

It seems to this reviewer that the Christian Church today needs an evangelical, premillennial Toynbee who can analyze the world process in the light of prophetic revelation, and who can interpret the totality of past, present, and future in terms of God's purpose in Christ. Such a man should be both historian and prophet—"A Daniel come to judgment." Perhaps Dr. Pentecost or some other scholar can develop more fully the process of thought which he has initiated in this book.

MERRILL C. TENNEY

PULPIT LUMINARY OF BOSTON

Focus on Infinity, A Life of Phillips Brooks, by Raymond W. Albright (Macmillan, 1961, 464 pp., $4.95), is reviewed by T. Robert Ingram, Rector of St. Thomas' Episcopal Church and School, Houston, Tex.

Professor Albright has offered an entertaining diary-type record of the life of Phillips Brooks, the preaching star of both Boston and the Episcopal church of the post-Civil War era. It is 60 years, he writes, since the appearance of a similar but more lengthy work by Brooks' close friend, Professor A. V. G. Allen, who like Dr. Albright, was at Episcopal Theological School in Cambridge, Massachusetts, where Brooks was closely associated. The passage of time, together with the fact that the 125th anniversary of Phillips Brooks' birth was marked on December 13, 1960, warrants a new study, says the author.

However, one wonders whether anything except a new and time-tested evaluation of Brooks could be added to the data available in the earlier biography. Unquestionably Brooks was not only a preacher of great power, but he also personified a particular and partisan Christian expression which was controversial in its day and has left an important mark on both the Episcopal church and the nation. One looks in vain for any attempt to come to grips with the issues which are hinted at, such as Brooks' whole-hearted endorsement and propagation of the theology of England's F. D. Maurice.

In view of the implications which time has effected in the development of Maurice's views, as well as the current struggle over ecumenicity in which Brooks took a significant and interesting position, it might be hoped that a fuller analysis might be offered. Nonetheless, Professor Albright has portrayed Brooks much as he must have struck his contemporaries, with emphasis on a magnetic personality, the tweedy parson pleasantly dealing with the great issues of life while on a vigorous passage through the parlors of the great at home and abroad in the high style of the best of the nineteenth century.

T. ROBERT INGRAM

ATHENS AND JERUSALEM

The Memoirs Called Gospels, by G. P. Gilmour (Judson, 1960, 299 pp., $3.50), is reviewed by Robert Mounce, Associate Professor of Biblical Literature and Greek, Bethel College.

With the publication of *The Memoirs Called Gospels,* Dr. Gilmour, president of McMaster University, brings to the broader reading public the results of more than a quarter century of lecturing to university freshmen on the gospel story. Approximately one third of the text itself is devoted to establishing an intelligent approach to the interpretation of the gospel record as literature and history. The rather extended section for footnotes and recommended reading will be of great assistance to the layman who desires to dig more deeply into the various areas discussed in the text.

Early in the book the author distinguishes between two views of life which predominate in the Western world: the Greek with its rejection of the childish myths of a primitive cosmology, and the Palestinian with its preoccupation with the religious ordering of life. It would seem to me that Dr. Gilmour is essentially involved in building a bridge between the two. At every point where the two perspectives would point to differing conclusions (such as the Virgin Birth, demons, miracles, nature of the Atonement, Resurrection, etc.) the author reaches for the best insights of Greece while never completely dismissing the less sophisticated faith of Palestine.

Dr. Gilmour writes as a litterateur rather than a professional New Testament scholar; thus while it is eminently quotable, the book never delves at any depth into the basic problems of gospel criticism, nor is it free from that type of incidental error that recourse to primary sources would have prevented as, for example, "the word saint never appears in the singular in the New Testament" (p. 152)—(but cf. Phil. 4:21, *panta hagion*).

ROBERT MOUNCE

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REVIEW OF

Current Religious Thought

THE WESTERN WORLD is in danger of forgetting that education of the young is not just a matter of imparting factual knowledge and technical skills, but, if it is to be education in the true sense of the term, must concern itself with morality as well, and indeed primarily. Its proper task is to prepare the child to become a balanced and integrated adult and a responsible member of society. If this task is not faced and fulfilled, then education is a failure and even a menace.

To the peripheral watcher from the British side of the Atlantic one of the most startling contradictions in the American way of life is that a great people, who flourish the slogan "This Nation under God," should, because of the interpretation they place upon the principle of complete separation between church and state to which they are dedicated, systematically exclude all religious instruction and worship (including the Ten Commandments and the Lord's Prayer) from the state schools. This means in effect that America's schools are godless institutions, or at least institutions which God is officially forbidden to enter. This would be understandable in an atheistic country, but in a country that professes to place itself under God it does not make sense. It can hardly be hoped that such a policy will be productive of God-fearing citizens.

¶ For a spectator to make so radical a criticism is no doubt rash. Be that as it may, it is certainly not meant to imply that all is fair in the British pedagogical garden. Of this we have been forcibly reminded in recent days by both political and medical leaders. It is true that religious instruction is compulsory in the state schools of Great Britain by Act of Parliament, as is also the opening of each school day with a corporate act of worship. Nevertheless, in a notable speech in the House of Commons during the last session of the British Parliament the Minister of Education, Sir David Eccles, referred to the widespread anxiety about the conduct and behavior of boys and girls of school age. While emphasizing that the great majority of British school children are well behaved, he reminded his audience that this was not the case with "a small minority of teenagers attending the secondary schools."

¶ Speaking of the need for suitable discipline in the schools, Sir David observed that the teacher who deals reasonably but firmly with a pupil ought to be supported by the general public. (Cases of parents suing teachers for exercising disciplinary powers over their children are not unknown!) The problem, however, does not arise solely from the children and their backgrounds, for, as Sir David wisely pointed out, "the teachers themselves are subject to the standards of the age in which we live, an age in which it is widely believed that a decline in Christian morality is a fact and is a main cause of the growth of irresponsible behavior, especially among the young."

¶ Sir David asked what were the values that the teachers were trying to hand on, and how seriously was religious instruction taken in the schools. "These are questions often asked and seldom answered," he said. "But they go to the root of our present discontents. If we concern ourselves solely with vocational education, then, vital as science, technology, and foreign languages are to the economy of the nation, we shall be like men who build a great ship and forget the compass and the steering gear." This warning could hardly be more timely.

¶ At exactly the same time the opening session of the British Medical Association's annual representative meeting was being held in Sheffield. Grave concern was expressed by the doctors present over the alarming increase in venereal disease among adolescents. One of the delegates recalled that the acme of success in girls' schools used to be the winning of one's lacrosse, swimming, or hockey colors. But he had heard of a girls' school in England where another achievement had now been added—the pinning of a certain mascot on one's chest to indicate to one's fellow pupils that one had lost one's virginity. While he avowed the greatest respect for psychiatrists, he thought that, up to a point, they had had their day, and that what was needed to correct the loss of moral discipline which was sweeping round the country was the rod, adequately and properly administered. Another delegate stressed that it was "the most terrible tragedy in the community if young people ceased to feel that chastity and decency mattered."

¶ In an article in the *Church of England Newspaper* that same week Archdeacon Eric Treacy (now appointed to the suffragan bishopric of Pontefract) addressed himself to the question: What can we do about teenage morals? He suggested that those who write and produce plays for television, radio, and cinema should desist from glamorizing young thugs and dramatizing their youthful lusts. He deplored the fact that the call to idealism was so little heard nowadays. "To be told that we have never had it so good is all right as an election gimmick, but it is a pretty sterile philosophy to live by. We have expected too little of our young people, and we have got as little as we expected." He blamed also the unsavory example in matters of morals and sex set by older people to younger people at their places of employment. "The road back is a long one," he ended, "and there is no short cut. The problem will only be tackled effectively as it is seen as a matter of laying sound foundations; those foundations are those of Christian teaching as to the sanctity of personality and obedience to the Ten Commandments, which are all too rarely proclaimed in our churches today."

¶ Let the last word be with one of the great Christian educators of our time, the late Bishop Spencer Leeson, and let it be in the form of a catena of brief quotations from his Bampton Lectures on Christian Education: "We have to put the faith back again at the heart of education, and that means that we must put it back at the heart of the national life. . . . (The teacher's) work is in the highest and truest sense pastoral. . . . The relation of teacher and pupil, at whatever stage and whatever age, must be before all things pastoral. . . . The mind of a nation is reflected in its schools. . . . If Christian ethics are separated from the Christian faith, and the latter abandoned, the former will not long endure."

What, in short, we desperately need is genuinely Christian teachers, whose vital faith will be "caught" by the children under their instruction. The young men and women in our universities and training colleges should be encouraged to regard the teaching profession as a definite Christian vocation, and to respond to it with the same vision of faith and spirit of commitment as is expected of those who respond to the call of the mission field.

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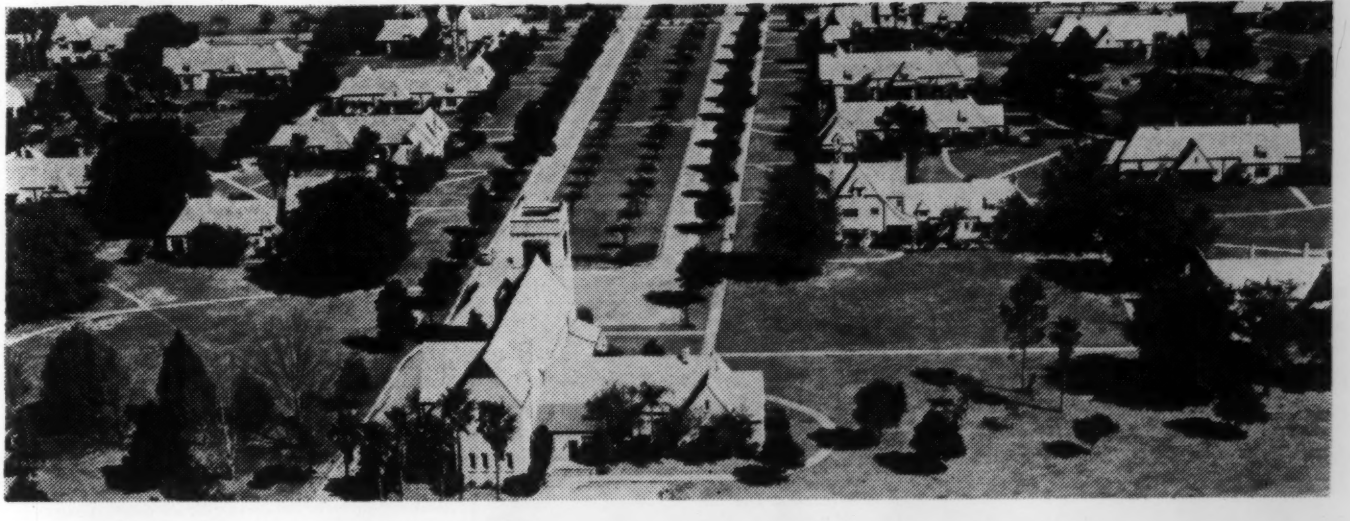

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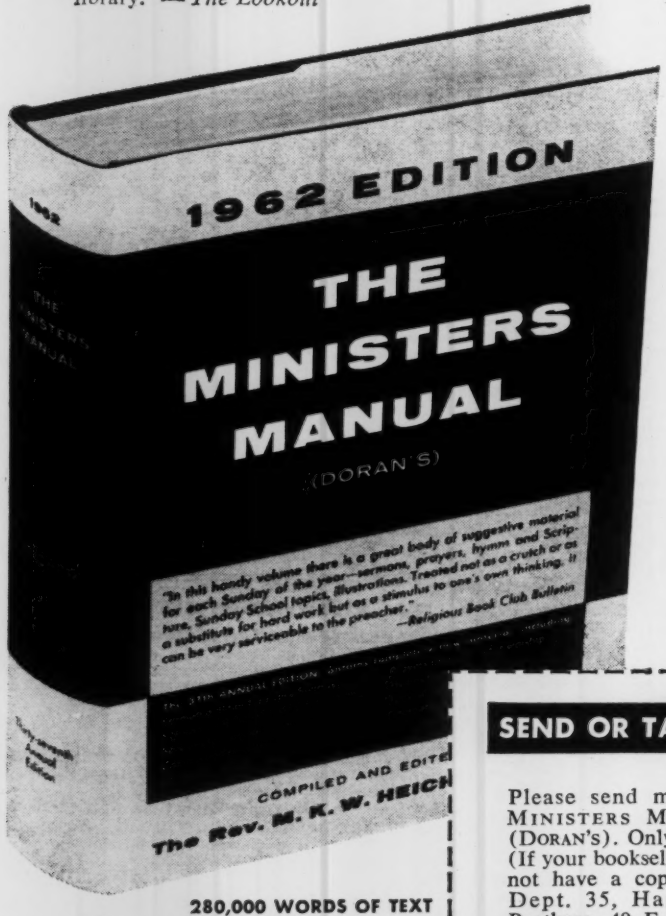

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